Vol. LIX. No. 4 October, 1918

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1918: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.50
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

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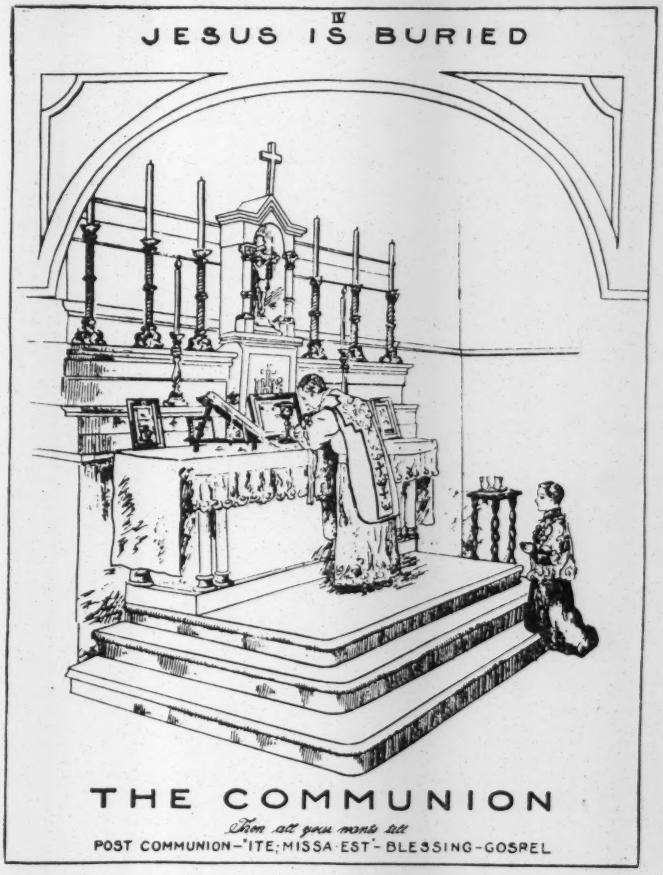

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. IX.—(LIX).—OCTOBER, 1918.—No. 4.

THE NEW LEGISLATION ON THE FACULTIES OF ORDINARIES.

CONFORMABLY with the provisions of the Constitution, *Sapienti consilio*, of Pius X, 29 June, 1908, the United States, the Dominion of Canada and Newfoundland, together with certain territories in Europe, ceased to be missionary countries on 3 November, 1908. On that date they were released from the jurisdiction of the Propaganda and they passed under the common law of the Church. Thus far our Bishops had enjoyed very extensive faculties by virtue of which they were empowered to grant many dispensations from the general law, notably in the matter of matrimonial impediments. These faculties were given by the Sacred Congregation of the Propaganda, and embodied in several formularies, the so-called Formulae I. C. D. E. Contrary to general expectation, no appreciable transformation in legislation was wrought by our change of status. Owing, however, to the ruling of the "Normae Peculiares" (Ch. VII, Art. VI, 3) which enjoined the Propaganda from granting indults to those not subject to its authority, our Bishops thenceforth received their faculties from the Consistorial Congregation. The old formularies, previously remodelled by the Propaganda itself, were subsequently substituted by the Formulae I. T. But a brief period of time intervened till the appearance of the New Code of Canon Law and its liberal concession to all bishops indiscriminately of many faculties heretofore contained only in the various formularies. For this reason and the additional fact that many changes had been introduced into the new legislation, a revision of the formularies was felt to be imperative.

But, so accustomed had we grown to exceptions that we were little prepared for the shock that was to follow. Like a bolt from out the blue fell the decree of the Consistorial Congregation, *Proxima sacra Pentecostes*, 25 April, 1918, revoking many faculties which had been delegated to the Ordinaries of places amenable to the common law. It was quite natural, therefore, that such a sudden breaking with the past should be productive of much uncertainty in various quarters. The text of this decree, promulgated in the May issue of the *Acta Apostolicae Sedis* and reprinted in the July number of the ECCLESIASTICAL REVIEW, is already familiar to our readers. Still, it may not be entirely without profit to add a few practical words by way of commentary. Considering the magnitude of the task, we do not intend to supply an extensive review of the preamble and the four articles of the document. The purpose of the present paper is briefly to point out which faculties in general appear to us to have been recalled, and to attempt a rather detailed explanation of the provisional measures relative to matrimonial dispensations included in sections *a* and *b* of article 4.

GENERAL OBSERVATIONS.

I. According to article 1, all faculties contained in the so-called decennial, quinquennial, and triennial formularies, also in the so-called "Breve 25 annorum," and granted for the external forum to the Ordinaries of dioceses not subject to the Propaganda, ceased with the 18th of May, and cannot be used in future. Article 3 is nothing more than a corollary of article 1, and provides that faculties given in consideration of the present war, or obtained by Ordinaries for special reasons, or granted by the Sacred Penitentiary for the internal forum are not included within the purview of the law, and, consequently, are not withdrawn. Taken conjointly, these two articles indicate which faculties have been revoked, and which still continue. 1. Withdrawn are the faculties of the *Ordinaries of places*. Since the Apostolic Delegate is not comprised under the designation of *Ordinarius loci*, his faculties have not been touched by the present decree. Whether or not His Excellency at Washington has received contrary instructions, we are not in a position to state. 2. Not all Ordinaries of places

come under the terms of the law. Those only are affected who are subject to the common law. Wherefore, Vicars and Prefects Apostolic, together with other Ordinaries subject to the Propaganda, retain their faculties. Subject to the Propaganda here in the United States are the Vicars Apostolic of North Carolina and Belmont Abbey, and of Alaska; in Canada, the Vicars Apostolic of Athabasca, Keewatin, Mackenzie, the Gulf of St. Lawrence, the Yukon and Prince Rupert. These Ordinaries, therefore, have been left in undisturbed possession of their faculties. It should be noted, however, that this is a merely temporary arrangement, and that suitable provisions will be made at a later date for Ordinaries subject to the Propaganda. Perhaps it may be superfluous to add that the present decree does not affect the Greek Ruthenian Ordinaries in the United States and Canada for the simple reason that the law does not bind the Oriental Rites (Cfr. Canon 1).

3. Neither are all the faculties granted to the Ordinaries subject to the common law, revoked indiscriminately. Those only are revoked which were granted for the *external forum* and are contained in the aforesaid formularies and Brief. Now, the so-called Pagella of the Sacred Penitentiary embodies a list of faculties issued for the *internal forum*. Consequently, this Pagella may still be employed by any Bishop who may have received it. Father Putzer in his *Commentarium In Facultates Apostolicas*, for years the standard work on the faculties, remarks that our Bishops were not accustomed to apply for the Pagella. This is a general statement, and may possibly admit of exceptions. In like manner, untouched are faculties not incorporated in the formularies, but granted to Ordinaries, either individually or collectively, for some special reason. Of such a nature are the indults accorded our Bishops to dispense from the law of abstinence in favor of workingmen and their families. Of the same nature are the faculties granted to some of our Bishops for the celebration of requiem Masses two or three times a week. Such faculties remain, whereas the faculty contained in Formula I, art. 20, to say requiem Mass, "secundis feriis non impeditis officio 9 lectionum, vel eis impeditis, die immediate sequenti", has been withdrawn. Each Bishop himself knows best whether or not he has been the recipient of any faculties of this description.

4. So far as we are able to judge, the law went into operation at midnight of 17-18 May.

II. For the purpose of allaying anxieties that might, perchance, otherwise arise, article 2 provides for more distant places, in which, for whatever reason, notification of the decree did not arrive in due time, that dispensations granted, or arrangements made by the Ordinaries in virtue of the old faculties, are hereby ratified by the Sovereign Pontiff. Nevertheless, Ordinaries were required to abide by the new regulations from the date they received notice thereof, if the matter was still whole (*si res adhuc sit integra*). The former portion of this arrangement is in conformity with the principles governing privileges and delegation (Canons 71, 207), and was necessary owing to the present irregular mail service. From this article flow certain obvious conclusions. Thus, for example, a matrimonial dispensation v. g. from the impediment of mixed religion or disparity of cult, executed by the Ordinary subsequent to 18 May, provided notification of the decree had not yet been received at the time of execution, may still be used without the necessity of further application to Rome. In like manner, if after 18 May an Ordinary who had not yet been notified of the decree, had begun, in view of Formula T. art. 13, to institute the preliminary extra-judicial investigations, since the affair is no longer whole, might still dispense from the *interpellationes*, even after acquiring knowledge of the new legislation, a person converted from infidelity who wished to have his former marriage annulled in order to marry a Catholic. Here it is needless to add that, the *Acta Apostolicae Sedis* being the official bulletin of the Holy See, Ordinaries are not to expect personal notification of papal enactments. For the same reason the clergy cannot claim exemption from these enactments, because they have not been informed of their promulgation by their Ordinaries.

Faculties for Matrimonial Dispensations.

By way of preamble article 4 first makes a passing reference to the special faculties relative to matrimonial dispensations vested by the Code itself in the Ordinaries of places for the twofold case, viz. (1) in urgent danger of death

(Canon 1043), and (2) whenever an impediment is discovered after all the preparations have been made for the wedding, and the marriage cannot be postponed without probable danger of grave evil (Canon 1045). For an explanation of these faculties we refer our readers to the article, *The Matrimonial Law According to the New Code*, in the May issue of the REVIEW, Vol. LVIII, pp. 478 ff. Thereupon follow three provisional measures of a temporary character. Since but two of these measures concern us, we shall confine our remarks to them exclusively.

IMPEDIMENTS OF MINOR GRADE.

According to section a of article 4, Ordinaries of places in America, the Philippine Islands, the East Indies, Russia, and certain portions of Africa, may for a period of five years, commencing 18 May of this year, dispense from matrimonial impediments of minor grade enumerated in Canon 1042. The rules laid down in the chapter of the Code which treats of matrimonial dispensations are to be followed. Likewise these same Ordinaries may grant *sanationes in radice* for marriages which have been contracted invalidly owing to some impediment of minor grade. In this case are to be observed the prescriptions of Ch. XI, Tit. VII, Bk. III, of the Code dealing with the revalidation of marriages. Furthermore, the party who is aware of the impediment is to be informed of the effect of the sanatio. In connexion herewith the following points are to be noted.

General Notions. 1. By the term America is meant the entire Western Continent. 2. Since Vicars General are Ordinaries of places, they also enjoy these faculties. Neither may the Bishop restrict them in their use, since they are granted by the law itself. 3. These faculties extend from midnight of 17-18 May till midnight of the same date 1923 (Canon 34, § 3, 2°). 4. The impediments from which the Ordinaries may dispense are the so-called impediments of minor grade, to wit; consanguinity in the third degree of the collateral line; affinity in the second degree of the collateral line; public propriety in the second degree; spiritual relationship; crime arising from adultery and the promise of marriage or the attempt to marry even civilly (Canon 1042).

Rules to be Observed. 1. If application has been made to the Holy See for a dispensation from one or more of the afore-mentioned impediments, the Ordinary is not to use this faculty save for a grave and urgent reason. He is then to notify the Holy See of his action. This procedure affects the liceity only, not the validity of the dispensation (Canons 1048, 204). 2. Although the Ordinary is not to grant a dispensation except for a canonical reason, a dispensation from an impediment of minor grade would not be void on account of either an *obreptio falsi* or a *subreptio veri*, even though the only reason set forth in the petition were false (Canon 1054). 3. Since the present faculty is of a general nature, Ordinaries may dispense from impediments of minor grade which are either simple or multiple, v. g. multiple consanguinity and affinity. They may, likewise, bulk their faculties so as to dispense from several impediments of minor grade occurring simultaneously in the same case, be they public or occult (Canon 1049). If, on the contrary, there should exist in the same case several impediments, one of which is of major grade, the other a *public* impediment of minor grade, the entire case must be submitted to Rome, nor can the Ordinary dispense even from the public impediment of minor grade, unless it is discovered only after a dispensation from the impediment of major grade has been obtained from the Holy See (Canon 1050). If, on the other hand, the impediment of minor grade is *occult*, not public, there is no need of mentioning it in the petition to the Holy See, since the Ordinary's powers are not then suspended. Furthermore, it is evident that whenever an Ordinary is qualified to dispense from an impediment of major grade by reason of section b of this article, he may also accumulate his faculties so as to dispense from impediments of major and minor grade simultaneously. 4. A dispensation granted by virtue of this faculty automatically legitimates such illegitimate offspring as is not adulterine or sacrilegious (Canon 1051). 5. A dispensation given for the third degree of consanguinity in the collateral line or the second degree of affinity in the collateral line is valid even when another impediment of equal degree belonging to the same species i. e. consanguinity or affinity respectively, has been omitted through an error either in the petition or the dispensation

itself; v. g. a dispensation granted for simple affinity in a case in which there existed an impediment of multiple affinity (Canon 1052). 6. The Ordinary is not permitted to *demand* any fees from the poor, since article 15 of Formula T is one of the faculties swept away by the present decree. But, from those who are not poor, a slight payment may be demanded to defray the expenses of the Chancery (Canon 1056).

Sanatio in Radice.—Extent of the Faculty. We fear the question of *sanatio in radice* will not approach a satisfactory settlement until some authentic interpretations have been received from the Holy See. In our judgment two questions in particular present serious difficulties. First: Does the clause "matrimonia nulliter contracta, ob aliquod ejusdem minoris gradus impedimentum, in radice sanare queant," imply that the Ordinaries cannot accumulate their faculties in order to sanate *in radice* when several impediments of minor grade occur simultaneously in the same case? We confess that at first blush it seemed to us that the power to sanate *in radice* was co-extensive with the power to dispense. We were inclined to believe that, since the Code permits the accumulation of faculties to those who are possessed of a general faculty to dispense from matrimonial impediments, the accumulation of faculties in general could no longer be regarded as a *vulnus legis*, and consequently that the law might be interpreted as extending to the present case also. Further consideration of the point, however, has led us to adopt the opposite view, viz. that the old law still obtains (Canon 6. 4°). Under the old law a special indult was necessary in order to accumulate in the case of *sanatio in radice* (S. C. de P. F., 30 January, 1882; Putzer, p. 21). Secondly, a further difficulty may be found in the other clause: "monita parte impedimenti conscia de sanationis effectu". What is the true meaning of this clause? There is no doubt that it does not signify that the impediment must be occult. This is evident from a response of the Holy Office, 22 August, 1906, ad 3tium (ECCLESIASTICAL REVIEW, Vol. XXXV, p. 629) to the Bishop of Covington concerning the identical clause in article 6 of Formula D. Again, when we compare the present faculty with the faculty formerly granted our Ordinaries by article 6 of Formula D and article 12 of Formula T, we find them identical except for the omis-

sion of the clause, "magnumque fore incommodum requirendi a parte innoxia renovationem consensus," in the present instance. We judge this omission to have been made advisedly, since, according to the existing discipline, a marriage which is invalid owing to an occult impediment which is known to but one of the parties, may be revalidated by means of a simple dispensation from the disqualifying impediment and renewal of consent by said party (Canons 1133, 1135). In such a case, therefore, a *sanatio* would seem useless. Wherefore, it would appear that the principal case in which the present faculty is serviceable is that in which a marriage is invalid owing to some public impediment and one of the parties is unwilling, or unable, v. g. because absent in the army to renew matrimonial consent in due form, i. e. before the priest and witnesses. Of course, we see no reason why the faculty could not be employed when the marriage is void on account of an occult impediment which is unknown to both of the parties, in order to cover a mistake made either by the pastor or the Ordinary. Such mistakes, we think, would be especially rare now, for the simple reason that dispensations from such impediments are not vitiated by either *obreptio* or *subreptio*.

Conditions. 1. A *sanatio* cannot be granted unless a previous matrimonial consent had existed and still continues to exist between both parties. The fact that both or either of the parties realized that the impediment of minor grade, of whose existence they were cognizant, invalidated the marriage, does not necessarily exclude such consent. If matrimonial consent were not present from the beginning, it must have been given at least later on (Canons 1139, 1140). Once consent has been given, it is presumed to last until its revocation is proved with certainty (Canon 1093). The faculty will not avail, unless the marriage was originally contracted in due form, i. e. before the priest and witnesses. 2. It should, furthermore, be remembered that the party who is aware of the existence of the impediment is to be informed of the effects of the *sanatio*, viz. that the marriage has been revalidated and the offspring legitimated. 3. The reasons which justify the use of the *sanatio* are not mentioned. Since it is an extraordinary remedy, it would seem that its use is permissible only when the ordinary methods of revalidation are no longer possible.

IMPEDIMENTS OF MAJOR GRADE.

The second provisional measure of article 4 affecting us, is found in section b, viz: the same Ordinaries of places as enumerated under section a, may likewise dispense for the same period of five years from impediments of major grade, whether public or occult, even though multiple, provided they be of ecclesiastical law, to the exclusion of impediments resulting from priesthood, and, after marriage has been consummated, from affinity in the direct line. They may also dispense from the impediment of mixed religion. The faculty may be used only pending recourse to the Holy See, after application for the dispensation has been forwarded to Rome, and an urgent necessity has supervened. In granting such dispensations, the Ordinaries are to be guided by the rules laid down in the Code (Bk. III, Tit. VII, Ch. II, III, IV,) concerning impediments both in general and in particular, also the clauses usually added in dispensations to contract marriage with Jews and Mohammedans. Nor are they to grant the dispensation without providing for the complete observance of the hereinbefore mentioned rules and clauses according to the requirements of the sacred canons, and without safeguarding the rights of the Congregation of the Sacraments in the matter of taxes.

Extent of Faculty. 1. The recipients of this faculty are those Ordinaries of America, the Philippines, the East Indies, Russia, and certain portions of Africa who are subject to the common law. 2. What was said above in connexion with article a concerning Vicars General and the period of time over which the faculty extends, applies here also. 3. The faculty is granted for impediments of major grade. Knowing the impediments of minor grade, it is needless to enumerate those of major grade. 4. Excluded from the terms of the law are impediments of divine, natural or positive law, v. g. *ligamen.* Furthermore are excluded dispensations to marry when a doubt exists as to whether or not the parties are related by consanguinity in any degree of the direct, or in the first degree of the collateral line (Canon 1076). Impediments of ecclesiastical law which are likewise excluded are affinity in the direct line, but only after the marriage has been consummated, and priesthood. Consequently, our Or-

dinaries may dispense from affinity in the direct line resulting from marriage that has not yet been consummated, and from the impediment arising from either diaconate or subdiaconate. 5. Ordinaries may dispense from multiple affinity and consanguinity, and may accumulate their faculties so as to dispense from several impediments, whether public or occult, of minor or major grade, occurring simultaneously in the same case (Canon 1049). 6. The prohibitive impediment of mixed religion is especially mentioned as included. The reason is to be found perhaps in the fact that under the previous legislation some authors required a *most special* indult for dispensing simultaneously from mixed religion and other concurrent impediments. In this connexion we think it should be emphasized that apparently the present faculty to dispense from the impediments of mixed religion or disparity of cult, cannot be used in favor of a convert from infidelity who desired to marry a non-Catholic by virtue of the Pauline Privilege (Canons 1123, 1124). 7. The remaining prohibitive impediments are also of major grade, viz. the simple vows of virginity, perfect chastity, celibacy, receiving sacred orders and of embracing the religious state. Of these only the private vow of perfect and perpetual chastity and the private vow to join an institute with solemn vows are reserved to the Holy See, but only on condition that they were taken absolutely and after the completion of one's eighteenth year (Canon 1309). The Ordinaries are empowered by the present faculty to dispense from these two *impediments*. No special faculties, however, are required to dispense from these vows if taken either absolutely or conditionally previous to the completion of one's eighteenth year, or if taken only conditionally after the completion of one's eighteenth year. Nor are special faculties required to dispense from the other private simple vows mentioned above, as the Ordinaries of places may dispense from all private vows with the exception of the two just enumerated (Canon 1313). Concerning public vows, viz. those taken in religion, simple vows constitute at least a prohibitive impediment. According to Canon 638 Ordinaries of places may grant a dispensation from such simple vows, not only of chastity, but also of poverty and obedience, both temporary and perpetual, in favor of religious belonging to dio-

cesan institutes. In the case of religious belonging to pontifical institutes the dispensation must be obtained from the Holy See. 8. The observations made above in connexion with dispensations from impediments of minor grade in reference to the legitimation of the offspring, and errors made either in the petition or the dispensation concerning the degree of consanguinity or affinity, obtain here likewise. 9. The use of this faculty is limited by certain conditions, viz. (a) an application for the dispensation must have first been forwarded to Rome; (b) an urgent necessity for granting the dispensation before awaiting a reply must have supervened. Let us remark, it is not said that the application must have first reached Rome. Provided it has already been forwarded, the first condition, in our opinion, has been complied with. The application may be said to have been forwarded, if handed to the postman or dropped in the letter-box. As regards the other condition, some may find difficulty in explaining the clause, "et urgens necessitas dispensandi supervenerit". It is not unlikely that a few will maintain that the necessity of dispensing must arise only after despatching the petition, and not beforehand.[1] In proof of their contention, they may point to the word, *supervenerit*. Personally we cannot subscribe to such an interpretation of the clause. We are willing to admit that the faculty is intended to provide chiefly for emergencies that arise after the petition has been despatched to Rome and admit of no delay. Such an emergency would be had, for instance, when two first cousins by blood intended to marry, and the young man is unexpectedly called to the colors after the petition has been duly forwarded to the Holy See. In our judgment, notwithstanding the clause is verified even when the necessity existed previous to the forwarding of the petition, provided it continues to exist afterward, because, in our opinion, an urgent necessity has actually supervened even after application had been made to Rome. By way of illustration, let us take the case of a young woman who is determined to marry a non-Catholic. Now, she is resolved to marry outside the Church unless a dispensation can be obtained within a few days. That there is an urgent necessity,

[1] Canon 1045 provides for the case in which an impediment is *discovered* after all the preparations have been made for the wedding.

no one will doubt. At present the Ordinary cannot grant the necessary dispensation, as heretofore. He must first forward an application for the dispensation to Rome by mail, not by cable. This is the preliminary step. But, has the attitude of the young woman changed in the meantime? If she has abandoned her wicked design, and is now willing to await the dispensation from the Holy See, the Ordinary has no faculties in the case. If, on the other hand, she persists in her stubborn opposition to the law and is bent on carrying out her evil resolution, we hold that the necessity of granting the dispensation has become more urgent, and consequently, that a more urgent necessity has supervened. By this explanation we do not wish to convey the impression that an Ordinary would be justified in granting a dispensation immediately after forwarding the petition, presuming that there is an urgent necessity for so doing. Such a course of action we consider illusory and would only serve to make the law appear ridiculous in the eyes of right-thinking people. For this reason steps should first be taken to discover whether or not the recalcitrant parties have changed their attitude. Here we may be permitted to offer a suggestion. Would it not be well for pastors to acquaint the faithful with the new law, at the same time urging their flocks to make known to the priest in seasonable time their intention of marriage? Such instruction should conduce greatly to ward off much doubt and annoyance in future. 10. It is not determined by the law what may be considered an urgent necessity; therefore, the matter is left to the prudent judgment of the Ordinary. In doubt as to the sufficiency of the reason, the dispensation may be granted both licitly and validly (Canon 84, § 2). 11. The fulfilment of these conditions is obviously required for the validity of the dispensation. 12. This section does not contain the faculty either to dispense from the *forma matrimonii* or to grant *sanationes in radice* for marriages that were invalid on account of some impediment of major grade.

Rules to be Observed. According to the wording of the faculty, the Ordinaries are to observe the rules laid down in the Code, Bk. III, Tit. VII, Ch. II, III, IV. Attention has just been called to most of these rules in the paragraph on the extent of the faculty. Other rules to be observed are as

follows. 1. Dispensations from the impediments of mixed religion and disparity of cult are to be given only for a just, grave and urgent reason. Guarantees are to be furnished, as a general rule in writing, (a) by the non-Catholic party that all danger of perversion will be removed from the Catholic party, and (b) by both parties that all the children will be baptized and reared in the Catholic faith exclusively. There must be moral certainty that these promises will be kept. The Catholic party is under an additional obligation to endeavor prudently to bring about the conversion of the non-Catholic partner (Canons 1061, 1062). We are of the opinion that the Decree of the Holy Office, 21 June, 1912, applies to the present faculty, and consequently, that if the precautionary guarantees are not obtained in the case of disparity of cult, the dispensation would be invalid. 2. We find no clause, such as was formerly appended to articles 3 and 9 of Formulae D and T respectively, requiring a triennial report of the number of dispensations granted for disparity of cult. 3. The clauses usually attached to dispensations given for marriage with Jews and Mohammedans, are to be observed. Previously the faculties of our Bishops bearing on dispensations from disparity of cult, as contained in the Formulae just cited, were restricted by the clause, " excepto tamen casu matrimonii cum viro vel muliere Judaeis nisi periculum sit in mora ". The explanation given by the Holy Office, 5 April (al. 3 Aug.) 1889, declared that this restriction did not apply to those Jews who do not practise the Jewish religion and, as a rule, are not even circumcised, i. e. Reformed Jews (Putzer, p. 380). But, when we consider that under the terms of section b, the power to dispense from impediments of major grade is had only for cases of urgent necessity, we are led to conclude that the distinction heretofore made between Reformed and Orthodox Jews is now practically nullified, unless we hold that a more urgent necessity is demanded in the case of Orthodox than of Reformed Jews. This circumstance prompts us to consider it more probable that the clause contemplated is that which, according to Wernz (Tom. IV, no. 510 [35]), is added by the Holy Office in dispensations for such marriages, i. e. " Et dummodo neque ante neque post matrimonium coram parocho catholico initum partes adeant rabbinum ad matrimonium

judaico ritu celebrandum". Concerning the clause relating to Mohammedans, we are at a loss to determine its exact terminology. There is, however, a response of the Holy Office, to the Vicar Apostolic of Natal (11 July, 1886. ad 6tum) in which it is stated that missionaries who have the faculty to dispense from the impediment of disparity of cult, should not use said faculty, "nisi remoto polygamiae periculo". We presume this contains the substance of the clause. 4. Since the Ordinary dispenses in the faculties granted under sections a and b, by virtue of jurisdiction delegated by the Holy See, he is to mention the fact of such delegation in the dispensation (Canon 1057). This is for liceity only. 5. The Ordinaries are to collect the taxes for the Sacred Congregation of the Sacraments. As to the taxes to be paid to the Holy See on the occasion of receiving matrimonial dispensations, let the following observations suffice. The only ruling of which we are aware, is found in the provisional measure of Normae Peculiares, Ch. XI, no. 12, viz: "The taxes that it has been customary to pay to the Dataria and to the Sacred Penitentiary on the occasion of receiving marriage dispensations, shall continue in force for the present". In the *internal forum* the Sacred Penitentiary demands no fees except for postage and the agent's services, when such services are employed. Even the services of the agent are given gratuitously, when the parties are unable to pay. For dispensations[2] heretofore granted in the *external forum* to the rich or the quasi-poor, the Dataria, besides the postal and agency payments, had been wont to exact (a) a tax for the support of the officials and the various expenses connected with the Apostolic Curia; (b) a componenda by way of fine to be devoted to works of mercy, when recourse was had for a dispensation without cause for the rich, or to obtain in the ordinary form a dispensation from the impediment of consanguinity or affinity. The Penitentiary, which alone formerly granted dispensations to the poor for the external forum, granted such dispensations gratuitously or with a small tax that about covered the expenses of postage and the agent. The Congregation of the Sacraments seems to follow the same rule in reference to the poor. However, when it dispenses gratis, it inserts in the rescript

[2] De Smet–Dobell, Vol. II, p. 303.

a clause that the Ordinary impose an *alms* to be fixed by him. Wherefore, it would appear that for dispensations from *occult* impediments of major grade which are received from the Penitentiary exclusively, no fees need be collected save for postage, and, if the parties can afford it, for the services of the agent. For dispensations reserved to the Congregation of the Sacraments, viz. for dispensations from *public* impediments of major grade, it would seem that in the case of the poor, those whose net fortune does not amount to about $600.00, only postage and agent's fees need be collected; in the case of the quasi-poor, those whose net fortune does not exceed more than $2000.00 approximateely, and of the rich, are to be collected, besides postage and agent's fees, the tax previously demanded by the Datary. We have no available means of discovering the amount of this tax. The payment due the agent is about $1.20 for major rescripts and .60 for minor rescripts (Normae Communes, Ch. XI, n. 13). Naturally the question will here present itself: "What is to be done, if the parties maliciously refuse to pay the usual fees?" We think, in such a pass the Normae Communes, Ch. XI, no. 3 may be invoked, and the dispensation accordingly granted. However, if it can be prudently done, the parties are to be admonished that something is due in justice to the Holy See.

Passive Subjects.

Perhaps it may be advisable to insert here a few words concerning those in whose favor the faculties just described may be employed. So far as we can glean from the new Code, no change has been made relative to the passive subjects of the dispensing power. In fact Canon 201 seems to restate the old law. Therefore, we think that the previous rules in the matter of matrimonial dispensations still hold, viz. that the Ordinaries may make use of the present faculties in favor of their subjects only, of those, namely, who have a domicile or quasi-domicile, or are vagi in the diocese. We do not think that a month's residence will suffice to make one a subject in the present instance. By way of exception, we wish to state the Ordinaries may dispense *peregrini* also from vows which are not reserved to the Holy See (Canon 1313). The same exception holds also when the Ordinary

dispenses from matrimonial impediments and the forma matrimonii in urgent danger of death (Canon 1043). In particular, the procedure would be as follows. 1. If the impediment affects but one of the parties v. g. vow, the Ordinarius proprius of this party alone can grant the dispensation. 2. On the other hand, if the impediment is common to both parties, v. g. affinity or consanguinity, the Ordinary of either is competent. 3. In the case of mixed religion and disparity of cult, the Ordinary of the Catholic partner grants the dispensation. 4. According to the Decrees of the S. C. de Prop. Fide, "Cum Episcopo", 17 August, 1914, and "Fidelibus Ruthenis", 18 August, 1913, published for the Ruthenians of the United States and Canada respectively, dispensations are to be got from the Ordinary of the bride when the parties are of different Rites. Before quitting this subject we wish to call attention to the fact that the present faculties are not modified by the restricting clause, so frequently met with in the past, viz. "nec eis uti possit extra fines dioecesis". Consequently, neither the Ordinary nor the subject need be in the diocese when the dispensation is granted.

Recourse to the Holy See.

Method. Let us now add a few remarks, by way of appendix, on recourse to the Holy See. The new discipline introduced in 1908 makes it permissible for any individual to deal personally and directly with the various departments of the Holy See. He may also deal indirectly through the diocesan channels. Thus, application for a dispensation may be made either by the parties concerned themselves, or through an agent at Rome, the confessor, the pastor or the Ordinary. As a rule, the laity will not apply in person owing to lack of knowledge of due forms. Likewise, it will generally be preferable for the confessor and pastor to apply through the Ordinary, especially, since in the case of dispensations to be granted for the *external forum in forma pauperum*, the recommendation of the Ordinary will be demanded. When there is question of dispensations for the *internal forum*, recourse is regularly had through the confessor who applies either personally, or through an agent, or the Ordinary. Needless to add, the confessor must take every precaution to

prevent any violation of the sigillum or defamation of those concerned. A monitum of the Sacred Penitentiary enjoins them from entrusting to agents, especially if laymen, the drafting of the petition in occult cases belonging to the forum of conscience. There is no objection against confiding the task to the Ordinary, provided the *sigillum* and the reputation of the parties are safeguarded. Wherefore, it may be laid down as an almost universal rule that the wisest course of action consists in forwarding all petitions through the Ordinary. This procedure will at the same time help to unite the clergy more closely with their Bishop.

Competent Department. Applications for matrimonial dispensations from *public* impediments are to be addressed to the Congregation for the Discipline of the Sacraments (Canon 249). There are a few exceptions, however, to this rule. Dispensations from the impediments of mixed religion and disparity of cult, also from the interpellationes in the case of the Pauline Privilege are to be forwarded to the Holy Office (Canon 247). Dispensations from the diriment impediment of the vow of religion are to be obtained from the Congregation of Religious. From *occult* impediments dispensations for the *internal* forum, both sacramental and extra-sacramental, are to be received from the Tribunal of the Sacred Penitentiary (Canon 258). In the case of dispensations obtained from the Penitentiary for the extra-sacramental forum, it is well to remember that, unless the rescript provides otherwise, a record should be made thereof in the secret Register of the diocesan Curia. Should the impediment later on become public, no further dispensation is required for the external forum, unless the dispensation was granted only in the sacramental forum (Canon 1047).

Form. Petitions may be addressed to the Sacred Penitentiary in any language. No special formalities need be observed in drafting the petition, provided the impediment existing, the dispensation required and canonical reasons are clearly given. Fictitious names are to be employed v. g. N. N. or Cajus et Titia. The name and address of him to whom the dispensation is to be forwarded, should be written at the end, v. g. "Dignetur Eminentia Vestra rescribere ad (here follow name, surname and address)". The address of the

Penitentiary is: All' Eminentissimo Cardinale Penitenziere Maggiore—Palazzo del S. Officio—Roma., or simply, Sacra Penitenziaria—Palazzo del S. Officio—Roma. As the Penitentiary is, in all likelihood, the only department to which our priests will feel called upon to apply, we have refrained from adding the addresses of the various Congregations. Concerning the forms to be employed in applying to the *Congregations* (the Penitentiary is a tribunal), those found in the various standard textbooks are still of value, if only the necessary allowances are made for recent changes of discipline. Prior to 1908 the official languages of communication were Latin, Italian and French. Some maintain that nowadays English, Spanish, German and Portuguese are also admitted. They do so relying on the Normae Peculiares, Ch. VI, n. 5. But, the passage in question merely insists that there should be detailed to the various Congregations officials who are versed in these languages. Wherefore, till some authentic declaration is had, it appears advisable to use one of the old official languages. At least reverence would seem to require that petitions should be written by hand, not typed. Battandier, however, states that some Congregations now permit the use of the typewriter, but fails to tell us which.

No doubt, the new legislation will spell hardship, at least for a while, to us here in the United States owing to local conditions and the indulgence thus far exercised on the part of the Holy See. These hardships, we think, will be more than counterbalanced by the fact that the new procedure will serve to bring us into more intimate and abiding relations with the Holy See, and to emphasize more fully the comprehensiveness of the *Primatus Petri.* Still, if the allowances made by the decree we have been considering, should not prove sufficient, we have no hesitation in asserting that the Ecclesia Christi, guided as it is by the unerring Spirit of Light and impelled by an all-consuming zeal for souls, will bend an attentive ear to any representations made by our Ordinaries.

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NATIVE CLERGY FOR MISSION COUNTRIES.

IN the August number of THE ECCLESIASTICAL REVIEW, 1917, I wrote, at the request of several missionary Bishops, an article under the above title. It may interest those whose attention it attracted to know the results obtained by that short paper.[1]

LACK OF PRIESTS IN THE FAR EAST.

In answer to the oft propounded question: Why is not the evangelization of the world making faster progress?, I singled out as one of the causes, the altogether insufficient number of workers, which is and always has been out of all proportion to the task to be performed. In Japan, for instance, there is one priest for the conversion of 220,000 infidels.

The present war, which affects the Church in every part of the world, is seriously threatening the very existence of its missions in pagan countries. Not to mention the missionaries who were forced by it to leave their posts, the war has emptied the mission schools of Europe; the number of workers to be expected from the United States is small as yet; and now that we ourselves are engaged in the great conflict, our seminaries may soon be similarly affected. Therefore, humanly speaking, the situation bids fair to be hopelessly out of hand within one generation if missions are forever to depend on outside sources of supply.

The only possible way to solve the problem is to increase considerably the number of native clergy. It is in keeping with the spirit of the Church, that as soon as Christianity has obtained a certain footing in a country, seminaries be established to train and prepare natives to preach and minister to their countrymen. This is what was done by St. Paul, the patron and model of all missionaries. After announcing the good tidings and forming what we may call a congregation of Christians, he would ordain some of them to minister to the rest whilst he went on and began the work in some other place. "Non misit me Christus baptizare sed evangelizare . . . Vae mihi si non evangelizavero!"

[1] Persons who have not read that article may obtain it, free, by addressing THE PROPAGATION OF THE FAITH PRESS, 343 Lexington Ave., New York, N. Y.

This example and the instructions of the Church have been followed to some extent, and there are native priests in every part of the Far East, in Japan, China, India. The candidates are selected as with us and their clerical education is practically the same as that given in our seminaries. The Bishops agree that they make pious, devoted, learned, and zealous priests; in fact, that they compare favorably with the clergy of any American or European country.

Such being the case, the question which naturally occurs to the mind is the one which Archbishop Perez of Verapoly (India) answers as follows: "We have not a sufficient number of priests for our parishes; we have not in our seminaries a sufficient number of students to increase their ranks. The reason? Lack of funds to educate the candidates!"

The aim of my former article was to interest American Catholics, and especially my brother priests, in the most deserving charity of giving to the missions means to increase the number of their priests. Before relating the results obtained I beg leave to quote some of the numerous letters received from the heads of missions, commenting upon my undertaking.

VIEWS OF THE HIERARCHY ON THE SUBJECT.

There are sixty native priests in Japan and Corea. Bishop Combaz, P.F.M., who has a large number of them in his diocese of Nagasaki, wrote as follows:

> I read with the greatest interest your article and do not know how to thank you for it. I will consider it a duty of gratitude to have it read by all my missionaries, and I will ask them to pray that your appeal may be answered.

Corea is the land of martyrs and for many years its clergy and people underwent frightful persecutions; a number of native priests shed their blood for the Faith. Bishop Mutel, P.F.M., of Seoul wrote:

> Your information on this complex and delicate question is accurate and to the point; one might believe that it came from a veteran missionary. . . . The future looks dark and would be desperate but for the well-grounded hope we have in our Corean priests.

China numbers about 830 native priests. Here are a few testimonials from the Bishops of that immense field:

From Bishop Van Dyck, P.F.M., of S. W. Mongolia:

I received your interesting pamphlet in behalf of a native clergy for the missions, and I agree with you that present circumstances have made this work necessary. The number of our converts is growing so rapidly that we had to enlarge our seminary in order to prepare priests for these neophytes. We read with great joy your appeal to the American clergy and people. Americans are now the admiration of the world for their charity to war-stricken Europe. May they also come to our rescue.

From Bishop Prat, O.P., of Amoy:

Ever since I took charge of this mission it has been my desire to have a well organized seminary and I have written many letters begging for help, but so far without much success. Nevertheless I have already ten native priests who are doing good work, and I thank you with all my heart for your efforts to increase their number.

Bishop Ibañez, O.F.M., of Northern Shensi writes in Latin:

Quid dicam de opusculo "Native Clergy for Missions Countries"? Rogo Deum dignetur effunderé gratiam suam in corda eorum qui opus perlegerint. Verissimum est quod "the reason why the native clergy is not more numerous in the Far East is not the lack of vocations, but the lack of funds to educate the candidates". Vicariatus meus, inter pauperes pauperrimus vitam suam incepit anno 1911, sine clero indigena. Et quidem inter Christianos nostros minime desunt juvenes, qui bono spiritu ut videtur ducti petunt ut admittantur ad studia ecclesiastica. Faxit Deus quod necessaria media obtineamus ad hoc sanctissimum opus absolute necessarium.

From Bishop Mondaini, O.F.M., of S. Hunan:

Your appeal for a native clergy for the Far East is most opportune; it is necessary. It was undoubtedly inspired by Almighty God and, as all that comes from Him must needs be fulfilled, I have full confidence that your and our desires will be realized. American Catholics have generous hearts; they are supporting many good works outside of their own country, despite their heavy burdens at home. I have no doubt, therefore, that they will have pity on China and help to give priests to that poor country, the prey of the evil one for so many centuries.

From Bishop Seguin, P.F.M., Vicar Apostolic of Kui-chau:

Your article says exactly what was to be said on the question and I have full confidence that, with the grace of God, it will incite the charity of American Catholics toward such an essential work.

Bishop Henninghaus, S.V.D., of S. Shantung, whilst admitting our conclusions in a general manner, takes exception to one of our statements. I had said that the young men preparing for the priesthood were always selected from among families that had been Christians for several generations. Bishop Henninghaus declares that such cannot be the case in the new missions. He writes in Latin as follows:

Maximo gaudio accepi et perlegi libellum de educatione cleri indigenae ab Amplitudine Vestra editum. Brevibus verbis optime dixisti quae dicenda erant ad excitandum zelum eorum quibus evangelium per totum orbem propagandum cordi esse debet. Optimum et uberrimum exitum operi tuo adprecor, atque minime dubito quin talem effectum habiturum sit.

In aliquo puncto praxis nostra non concordet cum iis quae scripsisti. Dixisti enim ad seminarium nonnisi admitti illos quorum parentes per plures generationes jam fidem amplexi sint. Hoc principium valere solet in antiquioribus missionibus, sed longo tempore, etiam in Sinis, neo-christiani ad sacerdotium admissi sunt, dummodo in fide et vita christiana confirmatos se ostenderent. Sic etiam nos in nostra missione in qua nonnisi neo conversos habemus, exceptis paucis familiis antiquioribus, admittere debuimus pueros ex neoconversis familiis; imo inter 23 sacerdotes qui ab initio missionis ex seminario nostro prodierunt, plures sunt novi Christiani. Necessitate instante etiam hos admisimus confidentes gratiam Divinam suppleturam esse, quae aliunde forsan deficiunt.

Bishop Henninghaus's remark is most welcome, as it confirms our thesis in a singular manner, by showing that the Bishops of the Far East are in such need of priests that they confer the holy priesthood even on converts from paganism, and that they have done so repeatedly with good results.

From Bishop Massi, O.F.M., Vicar Apostolic of Central Shensi:

Your pamphlet shows your great and practical knowledge of the state of affairs in the missions, and I have no doubt it will do much good. It is the mustard-seed which will grow and bring forth in due time abundant fruit.

The question of a native clergy has made more progress in Indo-China than in any other part of the Far East. There we find some vicariates with a larger number of native than of foreign priests.

Bishop Eloy, P.F.M., of S. Tonkin, has 119 native priests against 32 European missionaries. He writes as follows:

As you may see from the figures of my report, we are actively engaged in the formation of the native clergy. I have already 119 Tonkinese priests and they are doing most valuable work. We shall be extremely grateful for anything you may do to help us increase their number.

Bishop Marcou, P.F.M., of Maritime Tonkin, has 40 missionaries and 88 Tonkinese priests. He writes:

In helping the formation of native priests, you are doing a preeminently apostolic work, because you will give those new churches a steadfastness they will acquire only through a numerous, devoted, and well-instructed native clergy.

In East Cochin China there are 52 native priests and the Bishop, Mgr. Grangeon, P.F.M., writes:

Your appeal in behalf of a native clergy for the Far East has been for me like a ray of the bright sun in a cloudy sky. Let us be among the first to be benefited by this splendid work.

There are 1600 native priests in India and Ceylon; and there, as elsewhere, the heads of missions feel the absolute need of increasing the number if the Church is to be extended in that immense country. Here are a few testimonials:

From Mgr. Aelen, E.F.M., Archbishop of Madras:

I see from your writings that you are strongly in favor of a numerous native clergy, and I endorse every line you have written on the subject; but please tell me what is a bishop going to do when he has not the means to educate the students?

From Mgr. Teissier, P.F.M., Bishop of Mysore:

Allow me to thank you and congratulate you on your article. . . . You have understood not merely the usefulness but the absolute necessity of a native clergy if we are to establish the Church on a solid basis in these infidel countries.

Mgr. Clerc, S.S.F.S., Bishop of Vizagapatam, writes:

All the missionary Bishops of the Far East will owe you a heavy debt of gratitude for your foresight in trying to procure for them the means of forming a native clergy. In this is the future of the Church in these countries.

Mgr. Cardot, P.F.M., Bishop of Rangoon, writes:

I am doing all I can to help the cause for which you plead, and it will be a great consolation at my last hour to think that I have contributed to give a native clergy to this diocese.

Mgr. Joulain, O.M.I., Bishop of Jaffna, Ceylon, writes:

I am most pleased with our native priests, they make excellent missionaries and the Church has every advantage in increasing their number; that is what we are trying to do as far as we can bear the heavy expenses it entails for the missions.

Bishop Perini, S.J., of Mangalore introduces a new argument, the desire of the Hindus to have priests of their own nationality:

You have done us an immense favor in taking up and pleading the cause of the formation of a native clergy. I am convinced that the future prospects and progress of our missions will always be disappointing as long as the work has to be carried on almost exclusively by a foreign clergy. This is so especially here in India where the spirit of "Home Rule" and self-government is becoming so strong and begins to affect even our Catholic communities. The cry for more Hindu priests is universal.

Another Bishop of India who, for obvious reasons, desires that his name be not published, develops at length Bishop Perini's remark and gives a view of the religious condition of that country which perhaps is not suspected by many:

Of late years the national spirit has grown considerably in India, and the European war is giving it a new impetus. There is a general distrust of foreigners; they are believed to be unable to understand the natives or sympathize with them; in a word, they are no longer wanted. They are accused of despising the Hindus and keeping them purposely in inferior positions. You may have heard this from the public press, but probably suppose that it does not apply to our Christians and the European missionaries, who have done so much for

them. Well, such is not the case, and we have an evident proof of it in a press campaign which took place several months ago in the Madras Presidency. Naturally it was not the work of the masses but of members of the upper classes who thought it proper to vent certain feelings, little Catholic, and even hardly reasonable; nevertheless those unwholesome lucubrations did not meet with the blame they deserved on the part of the Catholic population. A Catholic, an employe of the government, wrote in a daily paper that the time had come for European missionaries to let the native clergy take the direction of the missions and become their auxiliaries. They want native priests, native bishops, and the more radical would gladly see the missionaries leave the country at once. I regret to say that some Hindu priests entertain such ideas. It is therefore an obligation for us to prepare for any emergency and multiply the native clergy, and we must do it at once.

After stating, like all his confrères, that the main obstacle to a larger native clergy in the Far East is lack of funds to educate the candidates, the Bishop continues:

You are right in affirming that the natives of India make good priests. Although I would not say that they are equal in every respect to Europeans, they can stand comparison in speculative questions. What they lack mostly is initiative, precision, and a practical turn of mind. But I know of Hindu priests in charge of large parishes who administer them very well; some of them belong to castes to which the gates of the sanctuary were closed only thirty years ago.

As an American you will be shocked to hear that the members of certain castes are excluded from the priesthood; yet such is the fact, and it is not the fault of the missionaries. How can we admit in the seminary a young man with whom the others will refuse to sit? How can we ordain men whose ministry will be rendered impossible because of their caste. Some time ago the Bishop of Mylapore ordained a Pariah; he has been at a loss to know what to do with him ever since!

Caste prejudice offers a great difficulty for the Church of India when it shall have become self-governing. It is decreasing, but slowly; it seems to be in the very blood.

We could quote a hundred more letters from as many heads of missions in the Far East. The foregoing, written by bishops of different nationalities and countries, members of various religious orders and mission societies, will suffice to demonstrate that, whilst it is most desirable to send as many missionaries as possible to the Far East, the future of the Church there

depends on a numerous native clergy. They all assure us that now is the time to increase it; vocations are plentiful; results are satisfactory; the only obstacle is lack of means.

In the presence of those facts I issued an appeal in behalf of the formation of native clergy for the Far East [1] and here are the results obtained up to date.

Results of Former Appeal.

After gathering much information on the subject from bishops and superiors of seminaries, I was able to state that a sum of $60 a year, or $360 for a course of six years, will about suffice to support a native student in the department of Philosophy or Theology of almost any seminary in the Far East. I stated also that $1,000 would found a burse in perpetuity for that purpose. I foretold that attempts to "underbid" us in those figures would be made, and they were made. A priest "advertised" burses in China for $800 and a bishop said that he would accept them at $700. I could have answered the former by saying that, if it were true that $800 would suffice in certain parts of China, in other parts of the Far East $1,200 or even $1,500 would be required, as in India, for instance. I simply took an average. The bishop referred to had in view the support of boys in the preparatory college, who were not likely to become priests, if they persevered, for a dozen years. My appeal was made in behalf of students in Philosophy or Theology.

Up to date forty-eight burses and four scholarships have been founded. Twenty-eight persons have pledged themselves to pay $60 a year or more for the support of a student. In addition, a fund of $30,000 has been established which, after the death of the donor, will be employed for the foundation of burses in seminaries; in the meantime the interest of the sum is used for the same purpose.

Since the movement was started, therefore, the Society for the Propagation of the Faith has been instrumental in securing the means to educate eighty seminarians in the Far East, and has promises of more. This is a good beginning, but only a beginning, as I am convinced that our clergy and people could easily provide funds for the yearly maintenance

[1] The question of a native clergy for Africa will be treated separately.

of 500 seminarians, and after some time that number of priests would be added each year to the apostles of Japan, China, India, etc.

It will be of interest to know the seminaries where the burses have been founded in accordance with the intentions of the donors:

JAPAN: Taikou, 6 Burses; Seoul, 3 Burses; Nagasaki, 1 Burse.

CHINA: Kien-tchang, 3 Burses; N. Honan, 3 Burses; Kui-chau, 2 Burses; E. Shantong, 2 Burses; E. Kiangsi, 2 Burses; 1 Burse in each of the following: W. Che-kiang, Maritime Chi-li, S. Hunan, E. Hupeh, N. Hupeh, S. Kiang-si, S. Manchuria, C. Mongolia, E. Mongolia, W. Mongolia, N. Shensi, S. Shensi, E. Si-chuan, S. Honan.

INDO-CHINA: S. Tonkin, 2 Burses; 1 Burse in each of the following: E. Cochin China, W. Cochin China, C. Tonkin, U. Tonkin, W. Tonkin.

INDIA: Verapoly, 2 Burses; Pondicherry, 1 Burse.

If the names of certain vicariates well known or dear to the reader do not appear in the foregoing list, it may be due to the fact that the bishops declared that they had sufficient funds for their seminary, as is the case of the Vicariates of Kiang-nan and S. E. Chi-li in care of the Jesuits, and of S. Shantong, in care of the Fathers of the Society of the Divine Word. The sum demanded for a burse foundation by most of the bishops of India is so high that it was impossible for us to meet their demands. Finally, a number of bishops did not answer our invitation to make application, either because they have no seminary or because their students are educated at some general seminary like those of Pulo-Pinang (Malacca) or Kandy (Ceylon).

On the other hand, if it appears that certain seminaries received several burses, it is because they are in special need of help, being of recent foundation, like the one of Taikou, or, again, because we were so directed by the donors.

THE PLAN FOLLOWED.

The Society for the Propagation of the Faith aims at carrying out implicitly the intentions of its benefactors. Every donation received for a designated mission is forwarded im-

mediately and directly to its destination, even if, in our own estimation, it would have been better placed elsewhere. Although we had absolute confidence that bishops who accepted foundations for their seminaries would apply them according to the instructions given, we thought it wise nevertheless to bind them by a regular contract, which would be a guarantee to the benefactors, the beneficiaries, and the Society. Needless to say, the form of contract had first been submitted to the Ordinaries and unanimously accepted by them. It is as follows:

I, the undersigned, ... Bishop of ....., do hereby acknowledge receipt of $..... (U. S. currency) from the National Office of the Society for the Propagation of the Faith, 343 Lexington Avenue, New York, N. Y.

This donation, which is due to the generosity of ....., of the Diocese of ....., is accepted under the following conditions, which we pledge will be faithfully complied with by ourselves and by our successors in office:

This sum of $..... will not be spent but invested as safely as possible and the yearly interest derived therefrom will be employed exclusively for the maintenance, in perpetuity, of a student in Philosophy or Theology preparing for the priesthood in our Seminary and intending to join the secular clergy of this Diocese.

The student beneficiary will be designated by us and his photograph sent to the founder of this burse.

We also agree to mail him every year a report showing conduct, health, and scholastic standing of the student.

The beneficiary will be required to pray for his benefactor daily and to offer, within one month after his ordination, three Masses for his intention, and thereafter one Mass each year, as well as three Masses for the repose of his soul in the event of his demise.

After the first beneficiary has been ordained the burse will be transferred to another student in Philosophy or Theology, and so on indefinitely under the same conditions.

If the beneficiary dies before reaching the priesthood or gives up his studies, the burse will be transferred to another student of the same rank, if possible, and also under the same conditions.

In either case notice will be given to the Society for the Propagation of the Faith, which will inform the donor.

This burse will be known by the name of .....

The original of this document is sent to the donor and copies deposited in the archives of the Diocese of ..... and of the National office of the Society for the Propagation of the Faith, 343 Lexington Ave., New York, N. Y.

For all the foundations made the conditions imposed have been scrupulously adhered to and the contracts returned by the Ordinaries. As requested, they were accompanied as often as possible by the photograph of the beneficiary and a letter of thanks written in Latin. The following addressed to a Baltimore lady, foundress of a burse, will serve as a sample of gratitude expressed by an Oriental mind.

TO MY MOST NOBLE BENEFACTRESS:

Your generosity is a great surprise to me. You are unknown to me and I am unknown to you. We are separated by thousands of miles, and nevertheless you have come to the assistance of your poor servant. What mercy! What kindness! What generosity!

How can I justly recognize your goodness? Since I am quite powerless to do so, allow me to use the only means the poor have to repay their benefactors, viz., prayer. Every day I will pray for you and on the first Sunday of every month I will receive Holy Communion for your intentions. God, who has promised to reward charity a hundredfold, will bestow his favors upon you and your name will be written in His Sacred Heart.

Your generosity will make the way smooth for me. I am poor in the goods of this world, and so far it is only through the charity of others that I have been able to pursue my studies. Thanks to you I have now the assurance of being able to reach the object of my desires, the Holy Priesthood. I always endeavored to prepare myself to be a useful servant in the mission of Honan; I will do it now with renewed zeal to show my gratitude to you, O noble Lady!

Knowing well that without the grace of God I can do nothing, I beg of you to obtain for me, through your prayers, from the Father of All Light, diligence in my studies and progress in the path of virtue.

Out of your good heart accept with benevolence these few words; they come from the bottom of my heart.

AUGUSTIN KUO,
Student in the seminary of
Siao-tchuang, N. Honan, China.

I am glad to state that this plan has received the entire approval of the donors, one of them, a gentleman of the far West, expressed his satisfaction in the following terms:

I am delighted with the Latin letter which the beneficiary of the burse wrote me. Curiously enough I remember just about enough of that dead lingo to be able to read it, and never before appreciated

quite so much the value of having even a slight knowledge of Latin. In this connexion I wonder how many seminarians in this country in their first year of theology could write as readable a letter in Latin as this young Chinaman can do. I imagine they would be very few and far between.

The picture of the youngster shows him to be a mighty manly-looking chap. I will write him sometime and he will probably have to worry over getting my English words into some language that he can digest.

I assure you that this whole matter has given me the greatest pleasure, and particularly the businesslike way in which you handle such things. Doing something in such cases becomes not at all an act of charity but a precious privilege. I only hope things may turn out so I can be of further service, and show my appreciation again of the splendid setting-forth of the subject of native clergy made by you.

This benefactor has carried out his promise and, since the foregoing was written, has founded another burse.

It now remains for me to offer again to the donors our heartfelt thanks for the generous answer they gave to the appeal, and to express the hope that they will have numerous imitators. The heads of the missions are unanimous in stating that the Church will be solidly planted in the Far East only when it has its native clergy. They assure us that vocations are plentiful and that *now* is the time to cultivate them. They turn their suppliant eyes toward us, American Catholics, as being the only ones who for the present can afford to furnish the means for carrying out this noble undertaking. Its success will be one day the glory of the American Church.

Let us not remain deaf to the entreaties of our distant brethren, but share with them the blessings Providence has so abundantly bestowed upon us. To our daily petition, "Thy Kingdom come," let us add an act of charity. It will prove the sincerity of our desire and make it more acceptable before God. "The harvest indeed is great, but the laborers are few: pray therefore the Lord that He may send laborers into His harvest." Do some thing more; send a harvester to work in your name and he will share with you the fruits of his labors. As the saintly Pope Pius X said, "He who comes to the assistance of an apostle shall receive the reward of an apostle."

JOSEPH FRERI,

National Director of the Society for the Propagation of the Faith.

CLERICAL HOME LIFE.

FOR the young priest the first days of life in a rectory must be rather pleasant, by mere comparison with the omnibus and disciplinary life of a seminary; just as home life appeals to the returned soldier after the life of camp or barracks. The new sense of freedom, independence, and responsibility is apt to turn his head. After observing for four decades some phenomena of clerical domestic life, I have an apprehension that somebody's head gets turned, but whose remains to be decided. From coast to coast and from the Canadian line to the Gulf, the complaint is general among the elder clergy that the juniors neither fulfil expectation nor harmonize with clerical home life. As the seminary training never was so plentiful and fine in American history, the disappointment is profound. It even appears that we have a new problem for the authorities, so universal is the phenomenon. Perhaps it can be described in a single case, where the aggrieved pastor may be permitted to speak for himself. He had received as an assistant a young man with whose character the whole diocese, a small one, was acquainted. His own personality had always been admired for its generosity and flexibility, qualities which enable any pastor to make life most agreeable for his comrades and his dependents. In the commercial slang of the day he would be described affectionately as "a good mixer". Imagine the general surprise when the assistant speedily asked for a change and the pastor bade him a cheerful farewell. I asked the latter for an explanation, which he gave as follows: "I shall put it briefly and leave it to you to decide. I welcomed the young man with joy, because I knew his family, had seen him grow up, and admired all his good qualities. From the day he entered the rectory he rarely opened his mouth on any topic at any time; when I questioned him as to his work in different departments, he replied with yes or no or a nod of the head; on his day off he departed without any notice, or any inquiry as to its immediate convenience; there was no fault to be found with his work, but he lived in the house like a deaf-mute and a stranger; no cordiality of mine changed his manner; and when he decided to leave I was glad, because it ended an intolerable situation."

A case like that leaves one speechless. In the same town lived another pastor who had arranged for the exit of his assistant after the Christmas holidays, on the ground that he did not know his duty or did not care to perform it. I suggested that the shyness of youth often demanded of a superior officer an accurate description of parochial duties and the method and results required; to which the pastor answered that he had given none, supposing that his assistant's training had taught him to look after the sick affectionately, to manage a society or a catechism school actually instead of merely looking at it for an hour, and to return home after regular leave on time instead of two or three days later. A third pastor described a strike of his assistants at a critical moment, carried out in appropriate style, and resulting in long confusion.

More from curiosity than from interest I tabulated casually the various faults charged against the juniors by the elder clergy. These varied in character according to the diocese, but all of them cropped up everywhere in different strengths. Flippancy was a frequent charge, flippancy of speech and behavior, suggesting a character quite unformed; sportiness of dress and action came second, indicated by overfondness for public and popular sports like baseball, intimate knowledge of the popular players and the business side of the sport; lack of discipline in the character, which was displayed in utter indifference to the rules of the house, or of public conduct, or of doing things on time; lack of the sense of responsibility, seen in the manner of performing the sacred offices; critical tongue, which wagged like a popular critic's on all the topics of the table, on all the celebrities of the hour, and particularly on the church authorities, uttering infallible decisions; the habit of idling in various ways, and of dodging necessary work; irritability and quarrelsomeness, over trivial matters, kept up for a long time, accompanied by refusal to speak to members of the staff for days; details which upset considerably the entire household, until the cause was removed. With respect to intellectual matters, there was the charge of indifference to study or culture of any sort; failure to read up on clerical topics, or any topics, and complete disregard of the Catholic press or any press; with a consequent inability to discuss important questions, along with a readiness in their own circles

to talk *ex cathedra* on anything. With respect to clerical duties a queer raggedness of performance, or ineptitude, or indifference, that finally merged into three marked deficiences: no real love and care for the people, in looking after the poor and taking care of the sick and the sinful; no zeal, but only officiousness; and indifference to the work of preaching. These detailed charges were summed up in the declaration that about one assistant in five was worth while, and that all the shrewd pastors either sought him when at liberty, or held him enshrined against all comers. Pastors who had not given the subject more than casual thought readily expressed knowledge of a condition which really grieved them, and which set them to asking if the old seminary training, with its hardships and deficiencies, did not really send out a clergy more pleasing to God and the people than the fine institutions of the present day. Diocesan officials, brought into contact with the junior clergy more intimately and frequently than even pastors or observers, questioned upon this matter, declared their utter despair of the situation, while in other places they expressed the deepest satisfaction with the young priests. I found a general admission, however, that dissatisfaction is common and increasing, and that changes are frequent among the juniors, no matter what the cause. In human life irritating conditions are often the prelude to desirable change, and are not to be charged against those concerned as a serious fault. With this thought in mind I made an inquiry among the juniors as to their opinion of conditions.

From their exterior aspect the junior clergy have always looked to me rather promising. While one might reasonably object to a certain smartness of dress, it is so in keeping with the American style that one has to find fault with the general custom rather than with the individual. Admittedly the American multitude is the best dressed in the world, because it has the money, and because the clothing trade has a demand for smart habiliments. A member of the aristocracy once complained that it was quite useless to invent a new style, as it became at once the property of the crowd, which robbed it of all distinction. He was consoled by the suggestion that the aristocracy by such inventions kept themselves in the lead, and became benefactors of the race, which thus easily saw a use-

fulness in their existence, not otherwise perhaps to be perceived. There is one objection to clerical smartness of dress, more particularly when emphasized by the short coat and the very deep collar, that serious people feel uneasy in seeking advice or consolation from an up-to-dateness, or better a sprightliness, of appearance which might indicate grave inexperience or lack of sympathy. Discussing with these well-dressed young clerics the points at issue, they denied pretty much all that has been said in preceding paragraphs. If such a condition really existed, they maintained that the elder clergy were mainly responsible. First, there was the parochial system to hinder the young priest. The pastors had too much to say in the appointment of assistants; they indulged in favoritism; they sought out young men whose career in the seminary or in their first parish had been notable, and gave them the larger opportunity; the men of lesser reputation or no achievement received no favor and little attention; in the natural friction of any household these favorites enjoyed immunity; in the matter of promotion they were first considered; in parochial work they had the choice of positions. Routine was put before zeal in parish life, and in too many instances zeal was not wanted. Jealousies arose among the young men, and even pastors were not exempt from the failing, if the juniors displayed talent and won success beyond the ordinary. Not a few young priests found it easier and safer to do the ordinary work in an ordinary way than to display zeal. Then the discipline of the seminary remained in force in too many rectories. Instead of the treatment accorded to staff officers, the juniors were treated as students still under the observation of authority. It was required that they be within doors at ten o'clock, to be punctual at meals, to account for their whereabouts at any time, matters inquired into and dealt with as if dealing with schoolboys. Frequently the pastors themselves were too exacting and too coarse to win proper respect; they took little or no interest in their assistants, gave them no advice, showed no regard or care for their welfare, being concerned only with getting as much work out of them as possible. As to the matter of preaching, the juniors maintained that, with all their natural faults and inexperience, their sermons were more enjoyed by the people than the familiar but careless lucu-

brations of the elders. The young men admitted that domestic life could stand improvement, that infelicities were frequent; but that on the whole the clerical household, with exceptions, never became intolerable, and enjoyed a fair measure of domestic contentment. They were compelled of course to admit the facts which I have stated, but laid the blame on the elder clergy for domestic irritation as well as for the constant and frequent changes among the juniors; they denied any inferiority to the preceding generation, or any deficiencies other than the unavoidable. When I quoted a prominent pastor as saying that rectories nowadays were only gentlemen's clubs, and a junior's amendment to leave out "gentlemen," they smiled at the sarcasm, but refused to take it seriously. Now there you have both sides, and probably there is a third, which would maintain that the condition is normal, and that only exaggeration on one or both sides would make it a topic of public discussion.

Long observation and innumerable incidents have convinced me that the condition is real and important, if only to make life happier for the clergy. Certain phenomena are constantly appearing in the clerical body, to which few give any serious attention, except the harassed officials forced to deal with them, too busy to search for the causes and quite unable to annihilate them. Without any close examination, with no desire to deal with the subject at all, from merely listening to the stories, discussions, complaints, comedies and tragedies, retailed everywhere, I was forced to the conclusion that a serious condition exists and that amicable discussion may find ways to end or mend it. As everybody is concerned, everybody must do his share toward a change for the better. In searching for causes certain facts appeared that may account in part for domestic infelicities in clerical life. It is well known what a strain American life entails upon people. Whether it be climate or prosperity, and consequent eagerness for progress and pleasure, Americans are the most active nation on the globe. In France they have a saying: one goes to Paris for leisure and to New York for work. Americans make their leisure so furious that holidays and vacations drive the entire social fabric to the wrecking point from sheer fatigue and expenditure. Years ago the doctors noted the great increase in typhoid fever

among city populations after the summer vacations. At first it was laid to drinking country water. But as country places are rarely troubled with typhoid infection, the doctors amended their opinion; for they found that the people on vacation worked so hard at their pleasures as to enervate the system and leave them liable to typhoid anywhere. Our educational system has been more than once denounced for the strain which it puts upon the young. Europeans note the American hurry in business and pleasure. Is it not likely that this strain, felt so keenly in the graduation year by the junior clergy, increased by the first year in service, so trying to the young constitution, and met by another and different strain upon the elder clergy, may be the source of part of the trouble? It is no small burden to put upon a young man, after the seminary quiet, to place him in the current of parish life, and demand from him his quota of preaching, confessing, directing societies, and carrying on the outdoor work. Looking back at my own experience, which was easy compared with city life, I wonder at the readiness and strength of nerve of the young priests; and I wonder still more at the apparent lack of understanding and sympathy from the pastors, who seem to have forgotten their own youth and its trials.

This nervous strain shows itself in the irritation, friction, sharp verbal quarrels, over the trivialities of daily life, which have been happily named indoor sports by the vivacious journalist. One has to laugh that grown men, clerics, after a more or less genteel tiff about precedence, or the lack of hot coffee, must keep up the storm by speechlessness toward each other for ten days. One simply must roar at the farcical situation where three young assistants spoke only to the pastor, who at table became a telephone exchange for their benefit. This expression of femininity in young men indicates clearly the nervous strain. Its force is usually increased by lack of exercise. It is notorious that the young clerics, in love with their new-found freedom, spend most of their leisure in visiting. The physical exercise forced upon them in the seminary is discontinued at the time when most needed. Their reserve power is speedily exhausted. While in many cases this loss is made known by a breakdown or a fit of sickness, the majority keep right on in their usual health, but with increasing

irritability, displayed carelessly to their companions and superiors, concealed from their friends, occasionally exhibited to the people. Nervous exhaustion, increased by lack of exercise and rest, finds further encouragement in their mental condition. They have passed out of the restraint of the seminary into the atmosphere of adulation and flattery. Companion and professor, intimate and rival, and critic, promptly reproved their careless utterances and behavior as seminarians; in the parish only admirers address them in honeyed accents, praising their sermons, their good qualities, and agreeing with their every statement. Naturally they feel their independence keenly, because of its very joy; but few of them realize what a responsibility this freedom puts upon them, the necessity of a check-rein on a young horse, to keep his fine spirits from injuring himself and others. Moreover, they are on a footing of equality with older priests, who generously share with them the chronicles of the time. They hear and learn too much about the world and its evil. A breath of its poisonous cynicism darkens their bright nature. The human side of the sacerdotal life, the darker side of human life, the depths within the depths, find a place in the perspective of their growing experience. They begin to look at one another and at the authorities with a completer supply of adjectives in their vocabulary. If they happen to be victims of favoritism, or even beneficiaries, a new light is thrown upon existence. Curious results are quite certain from these various circumstances. We have all heard the discoverer of that land where meditation, preparation and thanksgiving as to Mass, spiritual reading, the daily rosary and visit, and a review of theology, do not exist, describe its beauty in comparison with the seminary schedule. In earlier days he was regarded with the awe accorded to daring explorers; in our time it is whispered that his daring is cheap beside the courageous ventures of this class of explorers in other and darker directions. It is among such adventurers that the tragedies occur.

Mix up the following ingredients: a young man of twenty-three, bred in the Catholic college and seminary, nervously pretty well strained between fixed routine and American hurry, the routine of parish life, pulpit, confessional, sick call, admirers in the congregation, observers and critics in the rectory,

freedom which he enjoys but does not understand, indifference to rest and exercise, reserve strength misused in much visiting, little criticism and no guidance, perhaps resentment against both, eagerness for pleasures so long denied him by regulation, transient indifference to reading, study, old habits: what naturally will be the residuum? Frequently, as life insurance experts know, a nervous breakdown, or a fit of sickness which brings wisdom for the future; occasionally, a complete moral breakdown; generally, a condition which presents itself under different phrases, in this instance the phrase, infelicities of clerical home life. The senior clergy see the phenomena and attribute them to weak character or poor training; the juniors lay the blame on the seniors; the optimists cheerfully remark that human nature is the same always and everywhere. My opinion is, nervous strain, unrecognized, not guarded against, and poorly treated. Even the senior clergy are not free from it. Many of them suffered from it in youth, and never fully recovered. Others endure it, dodge it, escape it by vacations and other remedies. It takes almost as many forms as there are sufferers. Its essential expression is an unreasonableness which strikes everyone's attention and arouses suspicion of insanity. One victim displays irritability and another exhaustion. The former quarrels with his neighbors and dependents and scolds in the pulpit; the other dodges work, responsibilities, friction. It is amusing to see the two forms of disease at work in a clerical family, where every member is supposed to be in perfect health; amusing because of the consequent blunders and misunderstandings, quite impervious to relief; but painful, because time aggravates the condition.

It would appear from this explanation that the condition does not attach blame anywhere. Yet there is blame, in three points, which should be better considered than they are. In our day, after a half-century of marked study and brilliant progress in hygiene, medication, and sanitation, the nervous diseases and conditions should be as easily recognized as colds and their causes. But they are not so known. Hence, their increase and their unrecognized influence. No favoritism should be permitted to place a young priest right after ordination in a big, busy parish. If it cannot be helped, then he should be put on his guard, and watched by his seniors, to

save him from the inevitable. They must bear the blame who expose young priests to the danger, and neglect him afterward, or leave him to swim out by himself. This statement brings into view the rectory, and its place in the scheme of clerical life. It is the residence of the parish clergy. It is also the place in which the juniors receive their first practical training, after the theoretical work in the seminary. In a way for them it is an extension of the seminary, and the pastor is the principal. It cannot be merely a gentleman's club, or a hotel, or an office. It must be a genuine home, in which the officers of the church find care, sustenance, comfort, and encouragement. For the juniors there should also be guidance, instruction, direction, and some development. Not a few are inclined to consider the rectory a clerical boarding-house, in which each lodger looks out for himself. Neither pastors nor curates are willing to regard it as a school of training for the young, a home for all. Neither are desirous of imparting or receiving instruction. Yet the training must be given and received, in some fashion, and the inmates of the rectory must make it as much of a home as they may. There is no escape. The boarding-house theory has always been a failure in this country, no matter how successful in Europe. Our situation has a parallel in navy life afloat. The commander of a ship and his junior officers live in closer quarters than pastor and assistants in a rectory. Two ties bind them, discipline and duty, the one directing their immediate actions and relations on the ship, the other directing their consciences. The commander has no personal obligations to his officers, nor they to him, but all must serve their country, and they do it by managing the ship and following orders. The commander must know his officers, their virtues, failings, and capacities. Not for an instant can he suffer incompetence, deficiency, disobedience, indifference, neglect, to injure the ship or the business on hand. The social life aboard is directed by rules of society and rules of the department, the disciplinary life entirely by the department. The young officer secures promotion by what he learns in active service, and every position is looked upon by him as an opportunity to advance. I do not see how the rectory can escape the force of this parallel.

The young priest needs training and his elders must provide it. The canons of the Church direct his discipline, but the pastor must see to it that the canons are understood and followed. He himself must learn, what he should not forget at any time, that the pastor is the commander of the ship and that both commander and junior officer live always under discipline. Neither can boast of much independence when on duty, even when on vacation. Youth needs guardianship, advice, restraint, in every position, high or trivial. The young priest, whose duties involve such delicacy and care and sympathy, has particular need of instruction and restraint. Where is he to get it except from his seniors? I do not see how a pastor can absolve himself from the duty of directing and advising and training the young men; nor how the young men can absolve themselves from seeking his aid and experience; and therefore the rectory must be in spite of theories a training-school. It follows that the clergy must take up a different attitude on this matter, in such places as hold the boarding-house theory. The newly appointed assistant must get from his rector his first instructions, and must at once be placed under observation; he must report regularly on his progress, and must receive admonition with the silent respect required by the discipline; he must learn to acquit himself with skill and promptness. On the other hand the pastor must acquaint himself with the young man's public ministry and home behavior. This is done even in clerical boarding-houses, but without sympathy or care for the young priest, whose progress gets little or no praise, and whose failure is promptly rewarded by removal without explanation. Some pastors will object to this responsibility, and many assistants will denounce such a discipline for independent Americans, but it is inevitable, if both are not to come to worse conditions.

If someone is to blame for failure to recognize American nervousness, and for the wrong theory about the rectory, still more is someone blameworthy for the lack of courtesy in clerical home life. When one finds it at all, one feels it to be accidental. Seminary life enjoys the simplicity and unconventionality of the barracks, and too often the clergy transfer barracks manners to the rectory. They are all acquaintances, trained in the same institutions, indifferent to formalities, and

scornful of etiquette; why should they put on the trammels of courtesy and clerical etiquette? Those acquainted with the more stirring or amusing incidents of clerical domestic life know that gentlemanliness, or the mere mask of courtesy, would banish more than half the domestic irritation. Of course the delicacy and reserve of the true gentleman are not developed suddenly, but the rules of courtesy and etiquette can be learned in a day. The dullest will understand that the rectory demands another deportment than the seminary. No one is edified by uproarious laughter on the third floor, or the sight of clerical legs taking three steps at a jump upstairs. A rebuke from the pastor does not require a violent reply. In discussion over ways and means, etiquette insists on the concealment of anger, rage, irritation, and the suppression of fit but inelegant epithets; also the use of tones and movements indicating uproar; deceit, evasion, trickery, falsehood, no matter how venial, are impossible in a gentleman's code. In a dispute junior clerics are apt to exhaust epithet and to mention the sins of the other clan; while rectors are prone to drop the calm dignity of their public appearance and to become the prey of primitive emotion. Etiquette is disliked in clerical households because of its cold formality. It is however most necessary, and affords fine protection against autocracy and flippancy, rage and abuse, audacity and impertinence. It is an armor against one's own failings and against the other fellow's forgetfulness or vituperation. Its absence in clerical home life is marked and regrettable. "It is twice blessed: it blesseth him that gives and him that takes." Its absence from the rectory has made that institution truly a boarding-house, wherein the primitive emotional finds too great scope. In its essence the primitive emotional is feminine, and also in its expression. Its main feature is a letting go of the whole personality in words, faces, gestures, attitudes, high tones, with no regard to the place, witnesses, dignities, and consequences; followed by loudly displayed bitterness of spirit for hours and days; all enclosed in a memory which endures forever. Have my observations really encountered a condition as wide as the country? Is the genial optimist right in declaring that the details just described are our normal life?

JOHN TALBOT SMITH.

Dobbs Ferry, New York.

THE APOCALYPSE: TWO FUNDAMENTAL QUESTIONS.

THE CANONICITY AND AUTHENTICITY OF THE APOCALYPSE.

OF all the "disputed" books, it must be said that the Apocalypse is the best authenticated both as regards its place in the Canon and its Johannine authorship. Thus St Clement of Rome quotes the words: "Behold the Lord, and His reward is with Him, to render to everyone according to his work".[1] It might well seem incredible that Clement (d. c. 98, A. D.) should quote Apocalypse 22: 12, and it is true that these words may be a reminiscence of Isaias 40: 10 or 42: 11, but the fact remains that Clement's Greek text is much more akin to Apocalypse 22: 12 than to either of the above passages of Isaias. Papias (c. 140 [?] A. D.) must certainly have derived his millenarian doctrine for which Eusebius blames him[2] from the Apocalypse 20: 1-6. St. Justin, another Chiliast, expressly defends this doctrine from the Apocalypse, of which he says: "A man amongst us, by name John, one of Christ's Apostles, in the Revelation made to him, foretold that those who should believe in our Christ should spend a thousand years in Jerusalem".[3] The Shepherd of Hermas may contain possible references to the Apocalypse in two places,[4] though these are doubtful at the best. St. Irenæus explicitly terms the Apocalypse the work of "John the disciple of the Lord";[5] and Eusebius has preserved for us the valuable passage where Irenæus states that the Apocalypse was "seen not long ago, but practically in our generation, at the close of Domitian's reign".[6] Clement of Alexandria is familiar with the Apocalypse: he quotes it as the work of "John the Apostle"[7] or simply as "the Apostle".[8] It is the same with Tertullian, who on at least three occasions speaks of the Apocalypse and the *First Epistle* as being by

[1] I Cor. 34.
[2] *H. E.* III. xxxix. 12. Cf. Tertullian, *Adv. Marcion.* III. 24, *P. L.* II. 356.
[3] *Dial.* LXXXI. Cp. *H. E.* IV. xviii. 8.
[4] *Visio* I. iii, and IV. 1.
[5] *Adv. Haer.* V. xxvi. 1, *P. G.* VII. 1192.
[6] *Adv. Haer.* V. xxx. 3, *P. G.* VII. 1207.
[7] *Strom.* VI. 14.
[8] *Paed.* II. 11, cf. I. 6, and *Strom.* VI. 16.

St. John.[9] Similarly Origen tells us of John's exile to Patmos, where he wrote his Apocalypse.[10] Victorinus of Petau (close of the third century) wrote a Commentary on the Apocalypse which is preserved for us.[11] Eusebius is often spoken of as though he doubted the authenticity of the Apocalypse, but this is due to a misunderstanding of Eusebius's method. Eusebius writes as an historian and as such it was his duty to tell us of the doubts which some expressed about the book. Hence he tells us now of those who rejected it, now of those who acknowledged its canonicity and authenticity. At the same time Eusebius sometimes allows his historical sense to be swayed by the arguments adduced against the Johannine authorship of the Apocalypse; this will be clear from the following points: he tells us that some reject it;[12] but elsewhere that Justin called it the work of the Apostle John;[13] that Theophilus, in his work against Hermogenes, quotes it;[14] that Origen says that "John wrote the Apocalypse";[15] he gives the contemporary account of the martyrdoms at Vienne, A. D. 177, and in this narrative the Apocalypse is twice quoted and, in one of these passages, with the formula "that the Scripture might be fulfilled";[16] so, too, he tells us how Irenæus used and acknowledged the Apocalypse,[17] at other times he is content to speak of the "so-called Apocalypse of John".[18]

Eusebius's apparent wavering is due to the arguments set forth by Denis of Alexandria touching the authorship of the Apocalypse, for these weighed much with him; thus he quotes Denis as saying:

"Some before us have set aside and rejected the Book altogether, criticizing it chapter by chapter, and pronouncing it

[9] *Praescr.* XXXIII; *Adv. Marcion.* III. 14; *P. L.* II. 340, 356, and *De Fuga*, IX. *De Pudic.* XIX. *P. L.* II. 46, 112, 1018.

[10] *Tom. XVI. in Matth., P. G.* XIII. 1386; *Prol. i. in Joan., P. G.* XIV. 22; *De Princip.* I. ii. 10; *P. G.* XI. 141; *De Princip.* IV. i. 10.

[11] *Ante-Nicene Fathers* (Edinburgh); *Tertullian III.*

[12] *H. E.* III. xiv. 18; xxv. 4.

[13] *Ib.* IV. xviii. 8.

[14] *Ib.* IV. xxiv. 1.

[15] *Ib.* VI. xxv. 9.

[16] *Ib.* V. i. 10 and 58.

[17] *Ib.* V. viii., *P. G.* XX. 450.

[18] *Ib.* III. xviii. 2, *P. G.* XX. 251.

to be without sense or argument, and maintaining that the title is fraudulent. For they say that it is not the work of John; nor is it a revelation since it is thickly covered with a veil of obscurity ".[19] After remarking that some referred the Apocalypse to Cerinthus, who—so they supposed—prefixed the named of John to it with a view to ensuring its circulation, Denis continues: " Still I could not venture to reject the Book, since many of the brethren hold it in high esteem. But I suppose that it is beyond my comprehension and that there is a certain hidden and wonderful meaning in every part. For when I do not understand, then I suspect that a more profound meaning lies beneath the words. I do not measure and judge them by my own reason, but, leaving the more to faith, I regard them as too profound for me to grasp. I do not reject what I cannot comprehend; rather do I wonder since I do not understand it." [20]

Denis then proceeds to state his reasons for holding that the Apocalypse is not the work of the author of the Fourth Gospel and the Johannine Epistles. He points out that the author of the Apocalypse names himself " John " (1 : 3, 4, 9; 22 : 7-8); and he therefore argues: " that he was called John, and that this Book is the work of a certain John, I do not deny. I agree also that it is the work of a holy and inspired man. But I cannot readily admit that he was the Apostle, the son of Zebedee, the brother of James, by whom the Gospel of John and the Catholic Epistle were written. For I judge from the character of both (viz. the Gospel and the Epistles on the one hand, and the Apocalypse on the other), from the forms of expression too, as well as from the whole execution of the Book, that it is not his. For the Evangelist nowhere gives his name nor proclaims himself, neither in the Gospel nor in the Epistle." [21]

Denis insists at great length on this argument, and he applies it to reject the Johannine authorship of the " reputed second and third Epistle of John," in which, as Denis remarks, " though they are very short, the name of John does not appear, but we have instead the anonymous phrase ' the Elder ' "

[19] *H. E.* VII. xxv. 1-2; *P. G.* XX. 695 ff.
[20] *Ibid.* 4-5.
[21] *Ibid.* 7-8.

In the Apocalypse, on the contrary, the name of John is found at the beginning and at the close. Denis then adds: "I am of opinion that there were many of the same name with John the Apostle", and he gives instances from the New Testament, amongst others, "John Mark," whom, however, Denis hesitates to identify with the "John" of the Apocalypse. "But I think," he concludes, "that he was some other one of those that were in Asia. For men say that there are two tombs in Ephesus, and that both of them are said to be the tomb of John". Denis then proceeds to support his view that the Apocalypse on the one hand and the Fourth Gospel with the Epistle of John on the other could not have emanated from the same hand; his arguments have remained to this day the staple ones for all those who call the Johannine authorship of all these writings in question:

> The ideas, the vocabulary, and the syntax of these writings give good grounds for holding that their authors are distinct. For the Gospel and the Epistle agree with another, and they begin in the same fashion, for the former opens: "In the beginning was the Word", while the latter opens: "That which was from the beginning". The former says: "And the Word was made flesh and dwelt amongst us, and we saw His glory, the glory as it were of the Only-begotten of the Father"; while the latter has the same, with the very slight change: "that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life, and the Life was made manifest". . . . Thus he [the author of the Gospel and the Epistle] is self-consistent and departs not from his theme, but handles all under the same headings and names.

Denis then instances certain expressions which are common to the Gospel and the Epistle, e. g. *life, light, fleeing, darkness, truth, grace, joy*, the *Flesh and Blood of Christ, judgment, remission of sins, God's love for us*, the *commandment of mutual love*, that we must *keep all the commandments*, the *conviction of the world*, of the *devil*, of *Antichrist*, the *promise of the Holy Spirit, our sonship of God*, the *faith that is everywhere demanded of us*; the Father, too, and the Son are repeatedly named.

> In fine, to those who rightly examine them it is clear that the Gospel and the Epistle have throughout one and the same character. But

the Apocalypse is quite different in tone from them, indeed alien to them; it hardly touches them, nor has it any resemblance to them. In fact, it has, so to say, no syllable in common with them. Neither does the Epistle (I say nothing of the Gospel) show any recollection of or idea of the Apocalypse, nor the Apocalypse of the Epistle. Whereas Paul in his Epistles makes certain references to his revelations, those namely of which he did not write expressly in the said Epistles.

Further, the very structure of the phrases shows to what extent the Gospel and the Epistle differ from the Apocalypse. For the former are not only not written in halting Greek, but they show a real elegance in words, in arguments, and in the structure of the composition; indeed it is far from being the case that barbarisms or solecisms or peculiarities of speech are to be discovered therein. For the author possessed the two gifts of speech, as was only fitting, since the Lord had bestowed upon him both, viz. those of knowledge and of its expression.[22] But that the author of the latter (i. e. the Apocalypse) saw the Revelation and received knowledge and prophecy, I do not question; yet I notice that his language is not precisely that of a Greek, and that he makes use of barbaric idioms, not to say solecisms. These it is not needful to set forth, for I do not say this to bring him into contempt but simply in order to bring out the unlikeness of the two writings.[23]

That Eusebius is tremendously impressed by this reasoning is clear from his commentary on Irenæus's statement that Papias was "a hearer of John and a companion of Polycarp".[24] Apropos of this statement Eusebius quotes the famous words of Papias: "I shall hesitate to set down for you, along with my interpretations, whatsoever things I have at any time learnt carefully from the Elders and have carefully remembered, guaranteeing their truth. For I did not, like the multitude, take pleasure in those that speak much, but in those that teach

[22] St. Denis certainly exaggerates when he insists on the purity of the Greek in the Gospel. The truth is that the style adopted is such that it was hardly possible for the writer to make mistakes in syntax. There is no involved construction; clause follows clause in simplest fashion. It seems indubitable that the author was a Hebrew whose thought was characteristically simple and direct. It would not be just to say that he was thinking in Aramaic and translating his thoughts into Greek as he went; but he is certainly a Hebrew thinking in Greek, viz. in a language other than his own. A comparison between any chapter at random and a chapter from the *Epistle to the Hebrews* will show the difference between a writer thinking and writing in Greek, because it is his own tongue and one who is using a vehicle which is not really natural to him.

[23] *H. E.* VII. xxv. For the Greek of the Apocalypse, cf. *Fresh Light from the East*, Engl. tr., p. 124, note 9.

[24] *H. E.* V. xxxiii. 4.

the truth; not in those that relate strange commandments, but in those that deliver the commandments given by the Lord to faith and springing from the truth itself. But if it chanced that any came who had been a follower of the Elders, I used to inquire the words of the Elders (what they related Andrew or Peter to have said, or Philip or Thomas or James or John, or Matthew, or any other of the disciples of the Lord), and the things which Aristion and the 'Patriarch' John, disciples of the Lord, were saying."[25]

On these words Eusebius comments thus: "It is worth while observing here that the name 'John' is twice enumerated by him. The first one he mentions in connexion with Peter and James and Matthew and the rest of the Apostles, clearly meaning the Evangelist; but the other 'John' he mentions after an interval, and places him among others outside the number of the Apostles, putting Aristion before him, and he distinctly calls him a 'Presbyter'". "This shows" continues Eusebius, "that the statement of those is true who say that in Asia there were two persons that bore the same name, also that there are two tombs in Ephesus, each of which to this present day bears the name of 'John'. It is necessary to pay attention to this. For it is probable that it was the second of these—unless any one prefers the first—who saw the Revelation which is circulated under the name of 'John'. And the Papias of whom we are here treating acknowledges that he received the words of the Apostles from those who were their followers; he says that he himself was a hearer of Aristion and of 'John the Presbyter'.[26]

This passage in Eusebius, as well as the passage given above from Denis of Alexandria, has been the fertile source of much misunderstanding, and owing to it the shadowy figure of 'John the Presbyter' has haunted the pages of modern criticism of the Fourth Gospel.[27]

It must be conceded that St. Denis has drawn a somewhat exaggerated picture; nor must it be forgotten that he had a controversial ax to grind. For Chiliasm, or the doctrine

[25] *H. E.* III. xxxix, *P. G.* XX. 297; cf. Chapman, *John the Presbyter*, p. 40.

[26] *H. E.* III. xxxix. 5-7; *P. G.* XX. 297.

[27] For a full discussion, see Dom John Chapman, O.S.B., *John the Presbyter*, Clarendon Press, 1911; cf. also Swete, *J. T. S.*, July, 1916.

of the Millenium, was held to be the plain teaching of such passages as Apocalypse 5 : 10, 20 : 4-14. That the style of the Apocalypse differs from that of the Gospel and I-III. Jno, is clear; but the difference is one demanded by the subject matter. The Gospel is narrative; the Epistle is doctrine based directly on that narrative. The Apocalypse, on the contrary, is pure prophecy—compare the allusions to prophecy and prophesying, 10 : 11; 11 : 3, 6; 19 : 10; to the Old Testament prophets, 10 : 7; 11 : 10, 18; 16 : 3; 18 : 20, 24; 22 : 6, 9; to false prophets, 2 : 20; note, too, the explicit declaration that the book itself is a " prophecy ", 1 : 3; 22 : 7, 9, 18. But while this difference of subject matter demands a difference of vocabulary, it remains true that the vocabulary and style of the Gospel and of the three Epistles are only to be paralleled in the Apocalypse; thus note such peculiarly Johannine words as ἀληθινός which occurs eight times in the Gospel, four in I. Jno., nine in the Apocalypse; and " testimony ", μαρτυρία, fourteen times in Gospel, seven in the Epistles, and nine in the Apocalypse; also αἷμα, of Christ's redeeming Blood, five times in the Gospel, four in I. Jno., and five in the Apocalypse; more than all, the use of Λόγος, as denoting the Second Person of the Trinity, is confined to the Johannine writings, Jno. 1 : 1, 14; I. Jno. 1 : 1, and (?) 5 : 7; Apoc. 19 : 13. Similarly we should note the use of the Johannine φιλεῖν in Apoc. 3 : 19; 22 : 15; it does not occur in I-III. Jno., but is found twelve times in the Gospel. So, too, δοῦλος in the sense of Jno. 15 : 13-15, 20; cf. Apoc. 1 : 1, and eleven other places. The same must be said of the Johannine ἀγάπη and ἀγαπάω; cf. Apoc. 1 : 5; 2 : 4, 19; 3 : 9; 12 : 11; 20 : 9. In 2 : 28, *I have received of My Father*, and 3 : 14, where the Son is described as *the beginning of the creation of God*, we have two distinctly Johannine phrases. On the other hand it must be acknowledged that such distinctively Johannine words as ἀληθής, ἀλήθεια, χαρά and πίστις are entirely wanting in the Apocalypse; while, conversely, whereas the " Lamb of God " in the Gospel is always ἀμνός, 1 : 29, 36, in the Apocalypse the word ἀρνίον is always used; cf. Jno. 21 : 15, " feed My lambs ". The word μάρτυς in the expression *faithful witness* is peculiar to the Apocalypse, cf. 1 : 5; 3 : 14, etc.[28]

[28] As examples of Greek words almost peculiar to the Apocalypse, note β.

Moreover, despite the unquestionable Johannine tone of the Apocalypse, it is undeniable that the Greek style of the book is very different indeed from that of the Gospel and the Epistles; if any one will read aloud consecutively a chapter of each he will find that, while the reading from the Epistle is but an echo of the Gospel, the transition to the Apocalypse is like passing from one author to another. Hence there have not been wanting critics who argue that this difference in style is such that we can only hold to the Johannine authorship of both by supposing that they were written at periods widely apart. But, they continue, extrinsic testimony is in favor of the view that all three, the Gospel, the Epistles, and the Apocalypse, were written at a very late period in St. John's life. Consequently, they urge, we are faced with the dilemma of either rejecting this extrinsic testimony or of rejecting the Johannine authorship either of the Gospel and the Epistles on the one hand or of the Apocalypse on the other. But, they conclude, the Johannine authorship of the Gospel and Epistles is certain; therefore that of the Apocalypse must be rejected. This was practically the position of St. Denis of Alexandria. Still the dilemma does not leave us without a loophole. For we may either dispute the unanimity and clearness of the extrinsic testimony (see below), or we may maintain that since the Apocalypse is prophecy and written in ecstasy (1 : 10), its style is not to be compared with that of the meditative Gospel and Epistle. This latter suggestion is hardly likely to gain adherence, and it certainly conflicts with the tradition embodied in the *Muratorian Fragment*, that John wrote even the Gospel in a species of ecstasy. If, however, we can assign the Apocalypse to an earlier period of St. John's life, then we can sup-

βλαρίδιον, 10 : 2, 9, 10. Aristophanes has *β. βλιδάριον*; *γόμος*, 18 : 11, 12; cf. Acts 21 : 3; *κατάθεμα*, 22 : 3; cf. *καταθεματίζω*. Mt. 26 : 74; *μασάομαι*, 16 : 10; *μεσουράνημα*, 8 : 13, 14 : 6, 18 : 17; *ὀπώρα*, 18 : 14; *ὄρνεον*, 18 : 2; *πελεκίζω*, 20 : 4; *πόδήρης*, 1 : 13, which the Vulgate simply transcribes *podères;* *ποταμοφόρητον*, 12 : 15; *πύρινος*, 9 : 17; *ρυπαρός*, 22 : 11; *ταλαντιαῖος*, 16 : 21; *φωστήρ*, 21 : 11; *χλιαρος*, 3 : 16, etc.

For distinctively Hebrew constructions, note 3 : 8, *ἣν . . . αὐτην*, the Hebrew repetition of the demonstrative as, e. g. in *cujus spes ejus*. The curious Greek constructions in 8 : 3; the bad concords in 14 : 1, 3; 17 : 4; the lack of prepositions in 8 : 3, 4; 22 : 14; the use of *ἐκ* for *δια*, 8 : 13, the use of *ἐπι* in 20 : 1, 22 : 16, and the rare form *ἐστάθη* in 8 : 3, 12 : 18, etc.

pose that when the Apostle came to write the Gospel at the close of his life he had profited by his long sojourn in Greek-speaking Ephesus.

THE DATE OF THE APOCALYPSE.

The earliest witness to the date at which the Apocalypse was written is St. Irenæus, who, as we have seen, says that it "was seen not long since, almost in our own generation, at the close of the reign of Domitian".[29] Clement of Alexandria, too, relates a story of St. John, "when, after the death of the Tyrant, he had returned from the island of Patmos to Ephesus".[30] Eusebius clearly understands this "tyrant" to be Domitian.[31] St. Jerome, presumably on the authority of Irenæus and Eusebius, always takes it for granted that John was exiled to Patmos by Domitian.[32] Now, Domitian reigned from A. D. 81-96 and was succeeded by Nerva, who recalled those banished by his predecessor.[33] This would assign the Apocalypse to about the year 90 A. D. Despite this evidence, however, it is incorrect to speak of John's exile under Domitian as "unanimous tradition".[34] Tertullian, to whom we are indebted for the story of the Apostle being let down into a bath of boiling oil and emerging intact,[35] and Origen, who speaks simply of his exile to Patmos,[36] name no Emperor. Theophylact declares that it took place under Trajan![37] And Huetius tells us that Aretas Cæsariensis refers it to Nero; Baronius supposes that Aretas was misled by Tertullian, who groups together the martyrdoms of Peter, Paul, and John; but it is inconceivable that anyone could so understand Tertullian![38]

[29] *Adv. Haer.* V. xxx. 3; *P. G.* VII. 1207. This passage is twice quoted by Eusebius, *H. E.* III. xviii; V. viii. 6.

[30] *Quis Dives?* XLII; *H. E.* III. xxiii.

[31] *H. E.* III. xx. 11; xxiii. 1.

[32] *Vir. Illustr.* IX; *P. L.* XXIII. 625, simply an adaptation of *H. E.* III. xx. 11. Op. *Adv. Jovin.* I. 26 where also, as in his *Comment* on Mt. 20, he gives the story of the bath of oil on the authority of Tertullian.

[33] *H. E.* III. xx. 11 and xxiii. 1.

[34] So McGiffert, notes on *H. E.* III. xviii. 3; *Ante- and Post-Nicene Fathers, Eusebius*, ed. Schaff and Wace, Oxford, 1905.

[35] *De Praescr.* XXXVI; *P. L.* II. 49.

[36] *Tom. XVI. in Matth., P. G.* XIII. 1386.

[37] *Comment. in Matth.* 20.

[38] In his notes on Origen, *Tom. XVI. in Matth., P. G.* XIII. 1386.

The most interesting testimony, however, is that of St. Epiphanius. It is, of course, usual to belittle Epiphanius;[39] but when he makes a positive statement on a historical point we cannot simply reject his testimony. Now Epiphanius says that John in his extreme old age was ordered by the Holy Spirit to write the Gospel—it is clearly question of the Gospel, though it is not named.[40] This remark he repeats and amplifies later on: "The Holy Spirit impelled John to write the Gospel in his extreme old age, when, namely, he had overpassed his ninetieth year, after his return from the island of Patmos, which same return took place under Claudius Cæsar. So then when he had dwelt many years in Asia he was compelled to write the Gospel."[41] Further on, Epiphanius expressly declares that "during the reign of Claudius Cæsar he published this prophecy when living in the island of Patmos".[42] It must be remembered that Epiphanius is writing against those heretics whom he himself nicknamed "Alogi", because they repudiated the doctrine of the Logos,[43] and consequently rejected all the Johannine writings as well: "They appear to reject the writings of the holy Apostle, I mean the Gospel and the Apocalypse as well as John's Epistles, for these latter harmonize with the Gospel and the Apocalypse".[44] Epiphanius could hardly afford to be careless in making such definite statements when combating a heresy. Yet it is hard to believe that the Evangelist's exile as well as his return from it can have taken place in the reign of Tiberius Claudius Germanicus —to give him his full title, i. e. A. D. 41-54. Still it must be remembered that there was a Claudian persecution, for Claudius, as we know from Acts 18: 2, and from Suetonius, "Judaeos impulsore Chresto, assidue tumultuantes, Roma expulit".[45] One is almost tempted to think that by "Claudius Cæsar" Epiphanius might have meant Nero, for the latter's full title was Nero Claudius Cæsar. But the usage of Eusebius

[39] Cf. Salmon, *Introduction*, p. 168, note, 4th ed. 1889.
[40] *Haer.* LI. ii.; *P. G.* XLI. 890.
[41] *Ibid.* xii. 910.
[42] *Ibid.* xxxiii. 950.
[43] *Ibid.* iii. and xxviii., 891 and 938.
[44] *Ibid.* xxxiv. 950.
[45] *Claudius*, 25.

renders this improbable, for he always speaks of either "Claudius" or "Claudius Cæsar"[46] when he means the Emperor Claudius, and Nero he always mentions simply as "Nero".

The really important thing to notice, however, is that Epiphanius says that a long space elapsed between the composition of the Apocalypse and the Gospel: "When he had dwelt many years in Asia", i. e. subsequent to his return from Patmos "he was impelled to write the Gospel".[47] We remember, too, that Aretas Cæsariensis[48] said that the Apocalypse was written under Nero. But St. Jerome too says the same thing; for, whereas the text in Valesius's edition printed in Migne[49] has "Refert autem Tertullianus quod *Romae* missus in ferventis olei dolium", Martianay notes that 'pro *Romae*, plures mss. codices legunt *a Nerone*', and Valesius himself adds: "Mss. omnes et vetus editio *quod a Nerone* missus". As Jerome gives this on the authority of Tertullian and Tertullian makes the statement about the bath of oil in his *De Praescriptionibus*, xxxvi., and says no word there about Nero, but merely refers to Rome as the scene of the martyrdoms of SS. Peter, Paul, and John, Valesius has presumably changed the text of St. Jerome from *a Nerone* to *Romae*, for he acknowledges that all the MSS. have *a Nerone*. But there is no proof that Jerome derived his information from Tertullian's *De Praescriptionibus* rather than from some one of the many lost works of Tertullian to which Jerome himself refers in his *De Viris Illustribus*.[50]

Now we saw above that Eusebius understood Clement of Alexandria to speak of Domitian when he said that John returned from Patmos "on the death of the tyrant"; but it is clear that Clement too, like Epiphanius, supposes a considerable interval between the composition of the Apocalypse, i. e. John's residence in Patmos, and the composition of the Gospel. For the whole story of the young man whom, as Clement tells us, John commended to the care of the Bishop (? Polycarp),

[46] E. g. *H. E.* II. viii. 1, ix. 1, "Claudius"; II. x. 9, xiii. 3, "Claudius Cæsar".

[47] *Ut supra.*

[48] *Ut supra.*

[49] *Adv. Jovin.* I. 26; *P. L.* XXIII. 247.

[50] LIII; *P. L.* XXIII. 663.

demands a considerable lapse of time; thus the young man persevered for some time, 8, he 'little by little' fell away, 10, he then became a bandit, formed a body of dissolute men and became their leader, 11, 'some time elapsed', χρόνος ἐν μέσῳ, 12, then John returned and for the first time it is said that he was 'old', 17, 18; neither is the young man any longer spoken of as "young". But if John returned from Patmos only in the reign of Nerva, 96-98, and died, as is supposed, in the seventh year of Trajan, viz. 104, A. D. it is hard to see how sufficient time is allowed for the events herein indicated.[51] If on the other hand we suppose that Eusebius was mistaken and that Clement is really referring to Nero, we shall have an agreement between Clement, Aretas, Jerome probably, and Tertullian probably. The only difficulty will be to explain (a) how Irenæus could positively state that it was Domitian who sent John into exile; (b) how Epiphanius could refer it to Claudius, and lastly, (c) how Theophylact could refer it to Trajan. As for Theophylact, it may be sufficient to say that he belongs to the eleventh century! Of Epiphanius that, conceivably, he means Nero when talking of Claudius Cæsar, though it must be acknowledged that this is an improbable supposition (see above). The case of Irenæus is different; there is no evading his evidence. The only thing that can perhaps be said is that his cotemporary, Clement of Alexandria, may, as we have seen, refer it to Nero. The outstanding fact, however, is that there is no such unanimity in the tradition that John was exiled under Domitian, as has been supposed.

If, then, it is felt that the Greek of the Apocalypse is irreconcilable with that of the Fourth Gospel on the supposition that they were written at approximately the same time, we may take refuge in the possibility that the Apocalypse dates from the time of Nero, 54-68, while the Gospel dates from that of Nerva, 96-98, or from the early years of Trajan, 98-104 (117).[52]

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[51] *Quis Dives?* XLII; *H. E.* III. xxiii. The figures in the text refer to the sections in Eusebius.

[52] It is presumably arguments such as the foregoing that have led Edmundson, *The Church in Rome in the First Century*, Bampton Lectures for 1913. p. 140, to refer the Apocalypse to about A. D. 70.

PARISH SOCIETIES—THEIR STRUGGLES.

OF church societies there is no end. As to their effectiveness there is both difference of opinion and difference of result. There are few of us who have not known parish organizations here or there accomplishing wonderful things in the cause of souls. There are still fewer who have not been face to face with sodalities and confraternities dragging out a miserable existence and instrumental for good chiefly in the reward a few faithful members deserve for burdens imposed upon them. There is in all this, however, no cause for discouragement. The matter is entirely in our own hands. There are everywhere possibilities for a successful society, and we all understand that a parish society is what the priest in charge makes it. Without this energy it may live, but it cannot prosper. Its prosperity is usually in keeping with the degree of interest and attention he bestows upon it. Probably the only exception is the Knights of Columbus. For whatsoever reason, that body has a power of development in its own inherent vitality.

Unfortunately, the ordinary priest, whether pastor or assistant, has imposed on him a duty of managing a society, or societies, without ever having been told how. Is there not something neglected here? Is there not such a thing as showing the beginner what line of procedure to adopt, and suggesting activities which tend to stimulate interest and produce results in the right direction? The means of securing that success which some pastors have arrived at only through years of intelligent effort and experience, could surely be explained to the beginner. As our primary schools are conducted to-day, very few, if any, of our most capable young people could carry a class through its prescribed program of studies, without a training in pedagogy; at least ninety per cent of those who pass a year in a normal school, though many of them possess very ordinary attainments otherwise, do this work well. There is scarcely a business position for which a young man is considered qualified without a thorough schooling in methods and details. Salesmen, travellers, insurance agents, book canvassers, promoters—all must be taught their lessons. Most of us would be astonished to hear of the number of night

schools in larger cities whose purpose is to give instruction of this nature. Not the least part of this form of endeavor is the system of training the raw recruit how to meet and handle men. Conventions of one form of business or another are held regularly throughout the country with the same object in view. Could not the young priest also in this, the most practical, if not most difficult, of his duties receive some help from the experience of those who have gone before and won success.

Hitherto in our seminaries the program of work has made little provision for this line of training, and works on Pastoral Theology, admirable beyond question in all they undertake, in the treatment of work among parish societies are disposed to exhort rather than suggest or direct.

It is not surprising, then, that some priests spend little or no effort on the work, not knowing what to do nor realizing how anything could come of the effort; that others try and to a great extent fail, but through a sense of duty or of loyalty to institutions established with the highest ecclesiastical approbation, struggle on in the dark, either to find a means of controlling the situation or eventually to give up in despair. Others, professedly believing that little is to be gained from confraternities, offer no objection to those they find in existence and allow them to work out their own salvation or destruction.

Nevertheless we must agree that an interest in the work can be cultivated, an interest sufficient to arouse activity and insure good results; moreover, that the lack of both interest and energy in this, as in everything else, is mainly due to want of confidence in our own ability to cope with the difficulties arising. With the hope, therefore, of promoting further discussion of the subject, I venture to offer a few suggestions which have come to me in the direction of parish societies during a fairly long and valued experience in the ministry.

Organizations existing in most large parishes may be divided into two classes. First, there are those established to carry on a specific work of zeal; among these are the Confraternity of Christian Doctrine, Altar Societies, the St. Vincent de Paul Society. Then there is the class of societies whose chief purpose is the sanctification of their respective

members by the observance of certain rules, the advantages of special instruction, mutual good example, and certain devotional practices. With the latter in particular this essay is concerned.

Not many will object to the principle that the number of societies should be limited. Societies in unrestricted numbers are mutually destructive. Your ordinary parishioner, man or woman, is doing well if he complies strictly with the requirements of one. Any society is better dead and unheard of than existing and unprosperous. A society with only a small proportion of faithful members defeats its very purpose, for instead of encouraging one another the members become a mutual source of disedification. From this point of view four will be found to suffice: one each for men, boys, young ladies, and married women, respectively.

The Men.

No other church organization in our day has done, or is doing, so much to promote among men frequentation of the Sacraments as the Holy Name Society. Whatever the explanation, there is undoubtedly something, either in its origin or purpose, which especially appeals to men. That non-Catholics and the public press generally are everywhere ready to express a generous admiration for any strictly Catholic organization is, to say the least, significant. The day is probably at hand when practically every parish in the land will have its branch of this salutary Society.

Whether general Communions should be monthly or quarterly depends entirely on the other question—"What object does the pastor wish to further?" Is it frequent Communion for a large number of men already well disposed, or regular Communion for all? By vigorous efforts on the part of the pastor or director a fairly large proportion will turn out monthly, at least for some time. But are these the men about whom we are really solicitous? Would not many of these be exemplary in the frequent reception of the sacraments without any society at all? On the other hand, in nine parishes out of ten there is a very appreciable number for whom quarterly Communion is decidedly frequent. If the influence of the Society does not extend to these, what have we accom-

plished? Suppose we succeed in having all do this much, may we not trust that the more fervent members, through other influences at our disposal—the pulpit, the confessional, the celebration of feasts—will easily be brought to more frequent attendance at Holy Communion? Almost any man, however indifferent or uninstructed, dislikes being counted out altogether. He will make some effort to be with the crowd. Example, above all, has weight with him; he can entertain the idea of taking part every three months, but not much oftener. As director of a branch in which quarterly Communion was the rule my personal experience has been that every occasion of general Communion in a term of eight years brought delinquents to the sacred tribunal. By "delinquents" I mean men who had neglected their Easter duty for periods of less or greater duration. It is certainly worthy of note that more than once a quarterly Communion of the Holy Name Society saw more delinquents approach the railing than was the result of a week's mission for men exclusively conducted toward the close of these same eight years.

Similar reasons exist for the quarterely meeting. Few men will attend monthly meetings regularly from pure devotion; not many will attend once a month, even when the meeting is made a social affair. So many have to give evenings to fraternal societies, trade or labor organizations, athletic clubs, etc., etc., not to speak of the theatre and the thousand forms of amusement, that we cannot expect them often. The greatest inherent force a society possesses is full attendance, whether at meetings or general Communions. The member who witnesses that will almost certainly come back the next time; we must labor to secure it at any cost. When we can arrange for a meeting on the Sunday afternoon or at some other date immediately preceding the quarterly Communion, one helps to announce the other and serves to concentrate interest on the occasion. It is altogether advisable to appoint a number of promoters or prefects of districts whose duty it will be to call personally on each member within his precinct a few days previous to the quarterly meeting. Every prefect should be made to feel that his absence from a meeting or general Communion thereby disqualifies him for the position. By assigning certain pews to each district on the morning of

general Communion we shall enable prefects to keep an exact record of the attendance of their members for the year. Strict attention on the part of prefects to these details, coupled with vigorous announcements from the pulpit, will not suffice to bring out every man faithfully even four times a year; we shall be surprised to learn how many can ignore the appeal. The best results cannot be obtained short of a personal visit from the pastor or one of his assistants. Apart entirely from the special interests of the Holy Name Society, it is not too much that the more or less responsive class enjoy the visit of a priest four times a year. If, during the week immediately preceding the quarterly Communion, priests of the parish can arrange to give the hours after 5 or 5.30 P. M. to calling upon the men, married and single, and especially upon those of whom they see the least, the success of the Holy Name Society is practically assured.

When meetings come only at the end of three months it will not be difficult to provide a program interesting and attractive. A member should feel that there is something worth going to. Whether it consist of a special sermon with Benediction of the Blessed Sacrament, a lecture by some priest or Catholic layman, a discussion bearing on the work of the society, or, as is advisable now and then, a literary or musical entertainment, neither trouble nor expense should be spared to prevent the time being occupied with what will merely seem a dull and meaningless routine. See that the meetings are lively and the occasions of receiving the Sacraments devotional and orderly. Provide confessors numerous enough not to keep the men waiting; exclude women from the confessionals on those Saturday evenings, and thus let the men understand that the occasion is theirs and that their presence is expected. Give the society precedence at the Communion rail on Sunday morning; prepare a short discourse suitable to the occasion; have them supply congregational singing—a hymn or two; require them to give suitable time to thanksgiving, the director remaining in their midst during the entire ceremony.

The regulation providing that upon the death of a member a number of Masses—twenty or thirty—be offered for the repose of his soul, appeals warmly to all and has a rare force in maintaining interest in the society. Directors will do well

to look after this with scrupulous attention and refer to it regularly when addressing meetings or speaking of the Society from the pulpit. *The Holy Name Journal* strongly recommends assuming charge of certain parish activities with a view to imparting interest in something over and above the prescribed devotional practices. The manner of carrying out this suggestion will necessarily vary with the conditions obtaining in particular parishes. It is always important, however, that work undertaken with this object be such as to command the interest and invite the coöperation of all the members.

Certain dioceses have a central executive committee, which is really necessary to arrange for annual processions and for other undertakings that several branches unite to carry out. Like all central administrations to which a federation of local organizations gives rise, its tendency is to usurp functions strictly within the competence of the individual body. Herein is a serious danger. Each branch must be jealous of its autonomy and insist upon exercising full control over all its doings within the parish, and over such movements as are carried through by the local organization without the assistance of other branches. The more any branch asserts its independence in managing its own affairs, the greater service it will render itself and the Holy Name Society as a diocesan body. The qualification for rendering valuable service is vigorous life in the individual called upon for service.

The Boys.

A junior Holy Name Society for boys under eighteen years of age is much easier to conduct. Generally it is wise to keep the age of admission well advanced. The line may safely be drawn about twelve, or better perhaps, at the reception of Confirmation. The younger boys will look ahead ambitiously to this promotion, while it is instinctive with those of sixteen or seventeen to resent being associated in any way with children of lower grades. Of course, monthly Communion must always be the standard here. Universal conformity to this can be secured, though it will probably be found necessary to keep an exact record of attendance on each occasion and to insist that every case of absence be accounted for. Any system for

carrying this out will very soon give adequate results. I know of no means at once so simple and so effectual as that of immediately notifying the parents of the absent member and requesting them to have him make up for the delinquency within a day or two. Filling in the blanks on a printed postal card conveying this message and bearing the signature of the Reverend Director is the work of only a few seconds and invariably insures amendment next month. The parent is rare indeed who fails to appreciate this evidence of a pastor's or assistant's interest in his or her boy, and in the boys generally. The effects may often be far-reaching, even beyond all expectations, and there is not the slightest danger of most sensitive parents resenting this plain intimation of neglected duty on their part. An occasional friendly remark will make the older boys understand how much depends on their example. Should the boys of seventeen take the liberty of excusing themselves from regular attendance, the boys of sixteen will soon claim the same privilege.

If a religious society has one purpose more than another, it is surely that of inspiring the greatest reverence for the Sacraments and teaching its members to receive them not only regularly but also with all possible devotion. Accordingly, as a training for the future, as well as to insure a fitting preparation for Holy Communion, insist that all who are free to do so, go to confession on Saturday. The boys who work Saturday afternoon and evening should have the fullest assurance of an opportunity to go to confession Sunday morning. On those Sunday mornings a priest is quite justified in asking all other penitents to relinquish their place near the confessional in favor of boys who have been at work Saturday afternoon and evening.

The Reverend Director, who should remain with them during Mass, will reserve a number of pews for their use, preferably near the altar, and will have them take their places in an orderly manner, wearing badges, and never without a prayer book. It is much better to see that each boy read his own book attentively than to fill up that hour with certain devotions made in common, such as reciting the beads, singing hymns, or repeating certain prayers in concert. We are all so much creatures of habit that in this formative stage the method of

assisting at Mass and making thanksgiving after Communion should be just that which they can always practise with greatest benefit in after life. The boys' society, and for that matter all societies, should have precedence in going to the railing on their respective days of general Communion. In churches where giving Communion takes up from ten to twenty minutes this regulation means a great deal, and members who are faithful to a society will be encouraged by this mark of favor.

A more lively attachment to the society can be maintained where it is possible to conduct an athletic organization in connexion with it. A club room, reading matter, debates, etc. mean little to the majority of boys under eighteen, and something in common, outside the religious exercises, is very desirable. Failing everything else, the director can get them together on special occasions; it is altogether advisable to have them take part in church processions, entertainments, etc.; an outing now and then is everywhere possible. It is important, of course, that the call upon the society is one in which the members can participate.

The Young Ladies.

It would seem almost heterodox not to associate the name of the Sodality B. V. M. with this portion of the congregation. I am not sure that I have ever understood the exact purpose of this now long widespread institution. In many parishes the qualifications for membership tend to make it select and exclusive. Only those who can promise exemplary strictness of conduct, even to the extent of giving up much of what is sanctioned by custom, are considered eligible. A limited number of young women leading lives truly edifying can thus be guaranteed. The effect upon the entire congregation must be wholesome. A higher standard of piety is put forward; frequentation of the Sacraments is encouraged; a small body of willing workers is available for certain lines of church work; many little services in the way of decorating the altar can be counted on.

When all is said and done, however, we cannot help feeling that they who least need looking after are receiving our special attention. Are sodality meetings merely pious occasions filling in an idle hour on Sunday for young women whose strict-

ness of living preserve them from the temptation of spending their Sunday afternoons elsewhere? We assist at meetings, prepare sermons for them, busy ourselves with what is going on, all the time realizing that our efforts are in behalf of the devout and well-behaved few, not of the young, or unprotected, or indifferent.

What can we do for the large majority who constitute this latter class? Will the canonically erected Sodality of the Blessed Virgin, with its lofty ideals and fixed rules, admit local modifications such as to throw open its doors to all? And if not, are there not parishes in which some other organization less rigidly constituted might be an instrument of greater good for a greater number? Now that our cities are filled with young women earning a living under ever-varying conditions, away from home, isolated, not under any special religious influences, exposed to dangers more or less threatening, are we not called upon to include them in our schemes for promoting good or fortifying against evil? But this we cannot have, if admission depends upon many pious observances or giving up many practices which society is tolerating. Suppose our chief end be that every young lady in the parish without an exception approach the Sacraments regularly—at least once a month—trusting to other means and influences to promote frequent Communion among those so disposed, how can it be accomplished?

The very first condition of success is probably the fixing of an age limit. Any priest who has had the direction of a Sodality knows how much the younger portion object to identifying themselves with assemblages or public gatherings in which a considerable number of the more advanced in years are prominent, and it is always this latter class who appear most faithfully when devotional exercises or church work is the object. A line has to be drawn, no matter how delicate the undertaking. I knew a pastor who was accustomed to face the situation with the following announcement: "We require all girls to attend Sunday school until they are fifteen years of age at least; for the next nine or ten years we shall endeavor to do all we can for them in the Sodality; but after that they must look after themselves the best they can." Thus it was made clear that all single ladies beyond a certain age were not eligible for membership.

If there are some young women in the congregation whose families are possessed of wealth, or enjoy a certain social prestige, their attendance at Sodality meetings must be strenuously insisted upon. A Sodality director has to deal with people keenly sensitive to any evidence of class distinction. There is always a very large number who, having to choose between being absent with the socially recognized or present with the housemaid and factory girl, will soon come to a decision. The consequences to the Sodality are fatal. Membership must be made fashionable. Good Catholic families blessed with some worldly importance can be made to understand this, and should be induced to make good use of the influence God has placed in their control. Under such circumstances it is generally better to look upon the Sodality as a purely religious organization, not imposing obligations of a social nature. There may be several most exemplary at every call and capable of real leadership in church work who jealously claim the privilege of social exclusion. "Not genuine Christianity"—some one may rejoin. Perhaps so, but why feel obliged to attempt the impossible?

When the aim is to assemble all, one meeting in the month will be found sufficient. This supposes a strict insistence on full attendance and pains being taken to make the occasion worth while. When a sermon carefully selected, carefully prepared, interesting, adapted to the audience, may be expected, there is little difficulty in securing a generous response. We are often heard deploring the decline of religious sentiment, perhaps of true womanly character, among the young ladies of our day. We know how many have received but limited instruction, how many are left almost entirely without guidance, what room there is for enlightenment among the so-called better classes; and no priest in charge of souls can feel guiltless should he fail to make the most of an opportunity such as is afforded by a well attended Sodality meeting. Their choice of company, their reading, pleasure-seeking, conditions of employment, irregular hours, extravagance of means and health, their future prospects, the subject of vocation, Christian-like preparation for marriage, the evils of mixed marriage, and many other similar topics supply material for an almost endless list of sermons which every young woman

will follow with interest, and which cannot fail to influence her present and after life. A meeting without something in the way of instruction attracts few; one meeting monthly well attended gives results much more valuable than two or three half-attended.

There is a considerable number of young women willing, anxious, to give some time to real works of zeal. There are several others seeking pastime in less desirable pursuits who can be induced to take part in activities promoted by the church. A thriving Sodality can become a medium of furthering such undertakings, all of which will serve to give it strength and maintain the interest of its members. It is still better when a variety of employments can be found, such as will appeal to the tastes of different members. Some will evince a rare capacity for decorating the altar and looking after the sanctuary furnishings; other are invaluable in the work of instruction whether among illiterate adults or conducting a Sunday school class; others may do much to develop the parish library. Then there are such works of charity as visiting poor patients in public hospitals and in certain homes. Every city pastor is thinking of permanent invalids, never able to leave their homes or perhaps their beds. Often they are poor and unknown. They try to wear in the long hours day after day with little or no means of distraction and rarely a caller. What an event in their sad, dull lives would be the visit of a couple of bright young girls willing to show them a kindness and do something to cheer their loneliness. Needless to add, what a benefit to the young women themselves, particularly to the young women whose homes afford the luxury of ample means and every variety of pleasure. Many of our wealthy or well-to-do Catholics give generously to the poor; how few visit them regularly in their homes, how fewer still try to understand the lives of the struggling laboring class by putting themselves in contact with the conditions under which their families have to exist. Perhaps they do not dare; the sufferings of the poor might be a reproach to their own self-seeking; they could no longer enjoy their many comforts and pastimes with the same complacency; on the whole, therefore, it is better not to see or know too much of these people. Now it is precisely for such reasons that young ladies of means and leisure in a Sodality

should be induced to visit regularly the needy and suffering. I will go still further. At the present day many young women drive automobiles, and frequently it happens that they are really looking for some place to go. How seldom it occurs to them to share a drive in the open air with some poor creature who has passed months and years with no possible means of getting away from the monotony of her cheerless quarters. Thus, in a large city parish especially, occupations without number can be found to interest members and make them realize that their religion calls for something generous and self-sacrificing on their part.

Aside from the celebration of the greater feasts in honor of Our Lady, it may be well not to insist on assembling the Sodality for extraordinary devotions. Something, however, can easily be done in the way of visits to the Blessed Sacrament in private. There is positively no member who will not undertake as much as this at least once a month; many will do more. A schedule assigning each a different hour, to suit her convenience, will in large parishes secure attendance upon our Lord on the altar during the greater part of the time. The maintaining of this devotion in vigor requires a very little effort on the part of the Reverend Director.

The Women.

In conducting societies for the benefit of the three classes already dealt with, the great effort lies in finding means of inducing them to attend. In arranging for meetings of the women of the parish it is much less a question of offering inducements than of fixing an hour when all may find it convenient to be present. As a class they need little urging, provided they are free to leave their homes. Whether it be the Confraternity of Christian Mothers, the Apostleship of Prayer, the League of the Sacred Heart, or some other similar organization, matters little, if we can make it possible for all to be present at the monthly Communion and at the regular meeting. Here then is the first question that a director will have to study. The holidays of obligation, Good Friday, and some other days of devotion which are supposed to claim relief from the stress of home duties will probably afford the best opportunities of assembling for a meeting.

The works of zeal in which members of the organization are asked to take part should consist of the promotion of piety and religious exercises in the home. Discourses prepared with this end in view should aim not merely at *pointing out* what practices members can have cultivated in their homes, but also in *teaching them* in detail how these are to be conducted. Perhaps we all fail to a certain extent in this particular. We exhort; we urge the necessity and importance of home training in a general way; we deplore the lack of it; we condemn mercilessly the negligence of parents, quite forgetting that reforms rarely come through the most eloquent denunciations of evil, and that a very great deal could be accomplished by any mother who realizes in detail just what is expected of her and knows how to set about it. To explain what I mean I would suggest something like the following as a list of subjects for instruction:

The morning prayer of young children;
Morning prayer among the older members;
Family evening prayer;
Recitation of the Rosary;
Prayers before and after meals;
Prayers upon retiring and rising;
Prayers in time of temptation and danger, etc.;
Preparation of children for confession;
Preparation for first Communion;
A series of instructions explaining the method of teaching the Catechism in the home;
How parents may have their children approach the Sacraments regularly;
Insisting that children make a proper thanksgiving after Communion;
With what prayer books a family should be provided;
Singing of hymns in the home;
Subscribing to and reading Catholic papers;
Lists of religious books, Catholic stories, etc. to be provided for the home from time to time;
Supplying the home with sacred pictures, statues, and objects of piety generally;
Importance of wearing the scapular;
Necessity of correction and punishment;

The duties parents have of training their children in habits of industry;
The danger of acquiring habits of self-indulgence and pleasure-seeking;
Insisting on the observance of proper hours;
Guarding them against dangerous associates and associations;
Children spoiled by too much money;
How parents may encourage home amusements;
What amusements to forbid.

Each of the above is quite sufficient for a distinct instruction, some for two or more. The list, it will be seen at a glance, is far from exhaustive; but it at least suggests the immense possibilities for good lying before us if we can succeed in regularly assembling the mothers of the congregation and make an ordinary reasonable effort to explain to them how to approach the peculiar duties of their position.

Keeping up a general Communion monthly, they will look after themselves with the minimum assistance from the priest in charge. There will always be a few delinquents, however, a few offering pretexts for declining to be enrolled in the society. I know no remedy for this unless it be unremitting attention. The director may find it necessary to call on such members regularly. For the sake of the example they owe their children, no trouble is too great in order to secure their faithful attendance. No matter how well church and school are conducted, there is little prospect of a growing-up family realizing their religious duties if the mother can allow herself to remain indifferent.

Although the number of societies be kept down to four, it is still evident that no one priest can look after all in such a way as to bestow on each the time and energy necessary to their proper maintenance. Wherever possible, it is desirable that the director's attendance be confined to one single organization.

In the confessional we have at our disposal another very effective means of promoting the interests of societies whose purpose is devotional. We shall meet penitents to whom membership in such organizations would be a very decided benefit;

we shall meet others already members to whom we can suggest no more practical means of assistance in their peculiar circumstances than strict fidelity to the rules of their society. When all confessors attached to the church understand they are expected to give attention to this line of procedure, much will be done among all classes of the congregation to invigorate the life of and show respect for the different societies and sodalities.

M. V. KELLY, C.S.B.

Assumption College, Sandwich, Canada.

Analecta.

SACRA CONGREGATIO CONSISTORIALIS.

De Facultate applicandi Missas in favorem Seminariorum.

Quaesitum est a nonnullis Episcopis utrum decretum S. Congregationis Consistorialis diei 25 aprilis huius anni, quo statuebatur facultates a S. Sede Ordinariis per communia indulta concessas finem esse habituras, die quo Codex Canonici Iuris vigere coepisset, comprehenderet etiam indulta quaedam circa missas in favorem Seminarii applicandas nonnullis dioecesibus concessa.

Huic dubio, de mandato SSmi D. N., S. Congregatio respondit: memorata indulta non fuisse comprehensa, ideoque in suo robore manere.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 1 iulii 1918.

✠ C. Card. De Lai, Ep. Sabinen., *Secretarius.*

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adsessor.*

SACRA CONGREGATIO RITUUM.

DE MISSA VOTIVA VEL COMMEMORATIONE PRO SPONSIS.

Hodiernus Episcopus Herbipolen. Apostolicae Sedi sequentia dubia, pro opportuna declaratione, humillime exposuit nimirum.

Iuxta Canonem 1108 Codicis Iur. Can. Ordinarii locorum benedictionem nuptialem permittere possunt, ex iusta causa, etiam tempore Adventus usque ad Navititatem Domini inclusive, et a Feria IV Cinerum usque ad Dominicam Paschatis inclusive, salvis legibus liturgicis. Hinc quaeritur:

I. Si Ordinarii ex hac licentia, quae non limitata esse videtur, benedictionem nuptialem permittant in Nativitate Domini et Dominica Resurrectionis, licetne Orationi Missae de respectivo Festo addere commemorationem pro sponsis, quamquam haec Festa, sicuti alia Festa Epiphaniae, Pentecostes, Ssmae Trinitatis et Corporis Christi, ullam aliam orationem excludant?

II. Licetne tempore clauso Missam votivam pro sponsis celebrare?

III. In vigiliis, occurrentibus extra tempus clausum, privilegiatis, nempe Pentecostes et Epiphaniae, licetne legere Missam votivam pro sponsis?

Sacra Rituum Congregatio, audito specialis Commissionis suffragio, et prae oculis habito Canone 1108 Codicis Iuris Canonici una cum Rubricis Missalis, quaestionibus sibi propositis ita respondendum censuit:

Ad I. *Affirmative*, sub unica conclusione.

Ad II. Si Ordinarius loci ex iusta causa permiserit etiam praedicto tempore clauso solemnem benedictionem nuptiarum, Missa votiva pro sponsis celebrari poterit; exceptis tamen Dominicis, Festis de praecepto etiam I et II classis, Octavis privilegiatis I et II ordinis, Feriis privilegiatis et vigilia Nativitatis Domini.

Ad III. *Negative* in utraque Vigilia.

Atque ita rescripsit ac declaravit, die 14 iunii 1918.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Pro-Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

DUBIA.

IN PLENARIIS COETIBUS DIERUM 2-3 IUNII 1918 SOLUTA.

I.

De obligationibus clericorum.

(Lib. II, Pars I, Sect. I, Tit. III).

Utrum quoad licentias habendas, de quibus in Decr. *Docente Apostolo*, 11 nov. 1910, recurrendum sit ad S. Sedem, an vero ad proprium Ordinarium (Can. 139, § 3).

Resp.: Ad Ordinarium proprium.

II.

De religionum regimine.

(Lib. II, Pars II, Tit. X, Cap. I).

Utrum praescriptum canonis: "superiores minores locales ne constituantur ad tempus ultra triennium, etc.," applicetur quoque superioribus seu directoribus scholarum, hospitalium, aliorumque piarum domorum (Can. 505).

Resp.: Affirmative, si superiores isti seu directores sint simul superiores religiosorum, sub sua potestate habentes alios religiosos, etiam quoad religiosam disciplinam.

III.

De irregularitatibus aliisque impedimentis.

(Lib. III, Pars I, Tit. VI, art. II).

1. Utrum ad sensum canonis 987, n. 5, impediti sint qui ad militiam forsan vocabuntur, sed de facto nondum sunt vocati, vel quia aetate impares sunt, vel quia, examine recte peracto, ad tempus inhabiles sunt declarati (Can. 987, n. 5).

Et quatenus negative:

2. Utrum praedicti non solum ad primam tonsuram et minores Ordines, sed etiam ad maiores licite promoveri possint, servato tamen, quoadusque hoc bellum perduraverit, Decreto *Ut ius certum.*

Resp.: Ad 1^{m} Affirmative.

Ad 2^{m} Provisum in primo.

IV.

De matrimonio.

(Lib. III, Pars I, Tit. VII).

1. Si quis reclamet ius suum ex sponsalibus valide contractis contra partem inituram matrimonium cum alio, matrimonium eritne suspendendum usque dum actum fuerit de iusta causa dispensationis priorum sponsalium et de damnorum reparatione, si qua debeatur? (Can. 1017, § 3).

Resp.: Negative, seu non amplius admitti actionem de iusta causa dissolutionis sponsalium; actionem vero reparationis damnorum non suspendere matrimonii celebrationem.

2. Utrum actio reparationis damnorum, de qua in can. 1017, § 3, pertineat ad forum ecclesiasticum, an ad civile.

Resp.: Actionem reparationis damnorum, de qua in can. 1017, § 3, esse mixti fori.

3. Si sponsa vel sponsus inveniantur ignari doctrinae christianae, eritne locus eos respuendi a matrimonio, vel differendi matrimonium usque ad instructionem? (Can. 1020, § 2).

Resp.: Parochus servet praescriptum canonis 1020, § 2; et dum ea peragit quae Codex peragenda praescribit, sponsos ignorantes sedulo edoceat prima saltem doctrinae christianae elementa: quodsi renuant, non est locus eos respuendi a matrimonio ad normam canonis 1066.

4. Si pars post adeptam pubertatem plusquam per sex menses commorata fuerit in longissimis et dissitis oris, a quibus ut habeatur regularis attestatio libertatis status longius tempus requiritur, cum tamen urgeat celebratio matrimonii, sufficitne in casu ad certiorandam libertatem status iuramentum partis cum testimonio duarum, vel si non possint haberi duo, saltem unius, qui secum commorati fuerint illis in regionibus? (Can. 1023, § 2).

Resp.: Rem remitti prudenti iudicio Ordinarii, qui alias probationes, non excluso iuramento suppletorio, praescribere potest ad normam canonis 1023, § 2.

5. Quid si copula illicita et occulta praecesserit nativitatem nubendae, de qua dubitari possit an sit filia vel soror alterius partis? (Cann. 97, § 1, 1077, etc.).

Resp.: Provisum per can. 1076, § 3.

6. Vis novi Codicis estne retroactiva in his, quae modificantur circa sponsalia et impedimenta tum impedientia quam dirimentia matrimonium, ita ut quodlibet ius acquisitum vigore sponsalium validorum, nullimode possit reclamari, nisi in quantum novus Codex concedit, et contracta impedimenta modificata a novo Codice, nulla dispensatione indigeant? (Cann. 4, 10).

Resp.: Codici, etiam quoad sponsalia et impedimenta, non esse vim retroactivam: sponsalia autem et matrimonia regi iure vigenti quando contracta sunt vel contrahentur, salvo tamen, quoad actionem ex sponsalibus, canone 1017, § 3.

7. Quid dicendum de matrimoniis, si quae nulla sint ex capite impedimentorum a novo Codice abrogatorum: fiuntne matrimonia illa valida ipsa promulgatione novi Codicis, vel etiam post dictam promulgationem indigent dispensatione, sanatione, etc.? (Cann. 4, 10).

Resp.: Negative ad primam partem, affirmative ad secundam.

8. Utrum cognatio spiritualis ante diem Pentecostes anni 1918 contracta ultra terminos nunc a novo Codice definitos in can. 768, a praefata Pentecostes die ipso facto cesset quoad omnes effectus, an tantum desinat esse impedimentum ad matrimonium (Cann. 768, 1079).

Resp.: Negative ad primam partem, affirmative ad secundam.

V.

De custodia et cultu Sanctissimae Eucharistiae.

(Lib. III, Pars III, Tit. XV).

1. Canon 1267, quo statuitur in religiosa vel pia domo SS. Eucharistiam custodiri non posse nisi vel in ecclesia vel in principali oratorio, intelligendusne est ita, ut prohibeatur eam custodiri praeterquam in publica ecclesia pro commoditate fidelium, etiam in principali oratorio, in quod sodales conveniunt ad exercitia pietatis communia? (Can. 1267).

Et quatenus negative ad primum.

2. An idem dicendum sit, si quando ecclesia clausa ordinarie maneat et fidelibus non pateat.

3. An idem dicendum sit de pluribus oratoriis in eadem pia domo pluribus sodalium classibus destinatis (duobus, tribus, etc., pro novitiis ex. gr., fratribus laicis, studentibus, sacerdoti-

bus), ita ut unaquaeque classis suum distinctum habere possit oratorium cum SS. Sacramento; an potius hoc coarctandum ad ecclesiam et oratorium pro tota communitate destinatum.

Resp.: Sensus canonis 1267 hic est. Si religiosa vel pia domus adnexam habeat publicam ecclesiam eaque utatur ad ordinaria et quotidiana pietatis exercitia explenda, SS. Sacramentum in ea tantum asservari potest; secus in oratorio principali eiusdem religiosae vel piae domus (sine praeiudicio iuris ecclesiae, si quod habet; in eoque tantum, nisi in eodem materiali aedificio sint distinctae ac separatae familiae, ita ut formaliter sint distinctae religiosae vel piae domus.

VI.

De delictis contra obligationes proprias status clericalis vel religiosi.

(Lib. IV, Tit. XVII).

An societatibus clericalibus sine votis applicentur can. 2386, 2387, 2389, 2410, 2411, 2413.

Resp.: Affirmative quoad cann. 2386, 2387, 2389, quatenus sodales vitam communem degant; quoad can. 2410 quatenus societas privilegio gaudeat dimissorias concedendi ad Ordines suis subditis; quoad primam partem can. 2411, salvis quoad reliqua constitutionibus; et quoad can. 2413.

PETRUS CARD. GASPARRI, *Praeses.*

Aloisius Sincero, *Secretarius.*

SACRA CONGREGATIO DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS.

FACULTAS PRESBYTERATUM CONFERENDI, EXACTO TERTIO THEOLOGIAE CURRICULO.

Eme ac Revme Domine Mi Obsme.

Litterae, ab Eminentia Tua Revma datae die XX elapsi mensis aprilis, ad hanc Sacram Congregationem, ut res ferebat, redditae sunt.

Ex eis satis elucet, quam justae et graves fuerint causae, ob quas Archiepiscopi Civitatum Foederatorum, in annuo coetu coadunati, censuerunt Sanctae Sedi postulandum esse facultatem Presbyteratum antea conferendi, quam sinat can. 976 Codicis Jur. Can.

Quum namque effecerit exitiosissimum hoc bellum, ut plurimi sacerdotes opem sui ministerii militibus ferre debeant, exiguus magis in dies fit eorum numerus, qui animarum curam in Paroeciis gerant. Jamvero hisce rerum necessitatibus Revmi Ordinarii ex parte consuli posse rati sunt, si eorum alumni, ad sacrum Presbyteratus Ordinem, exacto iam tertio Theologiae curriculo, provehantur. Cui quidem consilio, Sacra haec Congregatio accedens, facultatem petitam concedit, tempore tamen belli durante.

Atque hic opportunum accidit, Eminentiae Tuae significare, nihil esse antiquius Pontifici Maximo, nihil optatius, quam ut Revmi Ordinarii sancte servanda curent Codicis praescripta de recta et accurata Clericorum institutione, sive quae de tempore Ordinibus conferendis congruo statuta sunt, sive quae in canonibus 1365 et 1366 sapientissime sunt praecepta.

Quae dum Eminentiae Tuae rescribere mihi est in officiis, hanc libenter occasionem nanciscor, qua, manus humillime deosculans, me profitear ejusdem,

Eminentiae Tuae Revmae
humillimum et addictissimum
CAIETANUM CARD. BISLETI,
Praefectum.

Romae, die vi Junii,
Emo ac Revmo Domino
JACOBO S. R. E. CARD. GIBBONS,
Archiepiscopo Baltimorensi.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

11 June, 1918: Mr. Emil F. Strenski, of the Diocese of Brooklyn, made honorary Chamberlain of the Pope.

5 July: Mgr. Timothy J. Sullivan, of the Archdiocese of Toronto, is made Domestic Prelate of the Pope.

9 July: Messrs. Timothy Foley, Charles Henry Francis Smith, Lawrence Stedman Donaldson, and Maurice McDonald, of the Archdiocese of St. Paul, are made Commanders of the Order of St. Gregory the Great, civil class.

10 July: The Most Rev. Thomas P. Gilmartin, hitherto Bishop of Clonfert, is made Metropolitan of Tuam.

17 July: Mr. Louis Patten, of the Archdiocese of Birmingham, made Privy Chamberlain supernumerary of the Pope.

18 July: The Right Rev. Michael J. Gallagher, hitherto Bishop of Grand Rapids, is made Bishop of Detroit.

The Right Rev. Terence George Brady, Rector of the Cathedral of Dubuque, is made Bishop of Baker City.

The Right Rev. Christopher E. Byrne, Pastor of the Holy Name Church, St. Louis, is made Bishop of Galveston, Texas.

The Right Rev. Arthur Drossaerts, Pastor of St. Joseph's, Baton Rouge, Louisiana, in the Archdiocese of New Orleans, is made Bishop of San Antonio, Texas.

The Right Rev. John T. McNicholas, O.P., Socius of the General of the Order of Friars Preacher, is made Bishop of Duluth.

The Right Rev. Jules B. Jeanmard, late Administrator of the Archdiocese of New Orleans, is made Bishop of the newly constituted Diocese (11 January, 1918) of Lafayette, Louisiana.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONSISTORIAL CONGREGATION decides that indults granting the faculty to apply Mass in favor of seminaries is not affected by the same Congregation's decree of 25 April, 1918.

S. CONGREGATION OF RITES ordains that, if the Ordinary permits the celebration of marriage with the Nuptial Blessing during Advent or Lent (as he is entitled to do, for reasonable cause, according to the new Code, Canon 1108), the *Missa pro Sponsis* may be said on the occasion, unless it be a Sunday, or a feast of precept I or II class, or a privileged octave of the first or second order, or a privileged ferial, or Christmas eve. The Mass is likewise forbidden on the vigil of the Epiphany and of Pentecost, when the Nuptial Blessing may be given. If the Nuptial Blessing be given on Christmas Day or Easter Sunday, the commemoration *Pro Sponsis* is added to the principal prayer of the Mass, *sub unica conclusione*.

PONTIFICAL COMMISSION FOR THE INTERPRETATION OF THE CODE OF CANON LAW answers several questions regarding the validity and liceity of the marriage contract. It also decides that it belongs to the Ordinary to determine what secular offices clerics are prohibited from assuming, according to Canon 139, n. 3.—Canon 505, which forbids lower local religious superiors to hold office for more than three years, applies to all religious superiors of schools, hospitals, etc., who have under their disciplinary control a number of other religious. Canon 1267, which limits the reservation of the Blessed Sacrament in separate churches or chapels, permits distinct communities, though living under the same roof, to reserve the Blessed Sacrament in the place in which they regularly hold their devotional exercises.

S. CONGREGATION ON SEMINARIES AND UNIVERSITY STUDIES, in a letter to Cardinal Gibbons, grants to the Bishops of the United States, for the period of the war, the faculty to ordain to the priesthood candidates who have completed their third year of theology.

ROMAN CURIA announces officially recent pontifical appointments.

SEMINARISTICA.

To the Editor, THE ECCLESIASTICAL REVIEW.

The interest in seminaries is happily not diminishing. Of course I mean in schools and courses of study preparing priests for the care of souls. Leo XIII, Pius X, and Benedict XV seem to have worked by plan and specification in fixing the important place of seminaries in the Church of the twentieth century. Critics and pickers of flaws in the results of priestly action in modern society trace causes to the training in the seminary.

The trouble is, in most cases, standards of criticism—not to say of the critics themselves—are so much at variance with basic seminary education that it becomes impossible for seminaries to meet them by any definite changes in the course of study or the discipline. It would end in confusion and deterioration. The stir the critics make is, however, beneficial. If the share of seminaries in the efficiency and the deficiencies of priests were ignored, it would be a sad day indeed. Strange to tell, fault-finding with us is so frequent about preaching. It has recently been said that it is a lost art in these United States.

While concessions are readily made to other training schools of professional men, seminaries are supposed to furnish the priest fully equipped and ready to meet any emergency. Theory and practice are, however, far apart in old and young priests. Natural qualities too have great influence even in works of a supernatural kind. True, methods of study, the practical effects of the teacher, thoroughness of discipline, preparedness of pupil, his health and environment in the seminary, are vital factors in the training of the future priest. But after all these are only the material out of which actual life fashions character and work.

Seminaries have been accumulating experience ever since the Council of Trent set them apart from general educational institutions. That should count for something. Their traditions are not musty. Though time-worn, they are ever readjusted to fit our ministry to new conditions. Not long ago the cry was, Let special courses in Sociology be given in our seminaries. Again, Theology should be studied at universi-

ties; seminaries should train merely in spirituality, apply theological principles in pastoral theology and casuistry. The function of physical nourishment and athletics in seminaries was emphasized by less intellectual critics, who thought that too many young priests fail prematurely in health. Every decade brings new suggestions for the reconstruction of our seminary curriculum.

Luckily, saner minds have prevailed in ordering our seminary management since the last Council of Baltimore. Tradition and experience handed down by the older men of the faculties of seminaries are profitably applied by the younger. Both the hierarchy and the seminaries will not forget how a quarter of a century back the ECCLESIASTICAL REVIEW in particular sustained studies and discipline and helped the nurseries of priestly life over the shoals. Discussions too in the Seminary Section of the Catholic Educational Association during its annual conventions have given new impulse to the teaching and executive bodies. Now the New Code draws specific lines of management and course of studies for our seminaries.[1] That makes the work of those responsible for our seminaries much easier. Improvement, however, will ever go on, for seminaries must be living organs in the Church.

Critics will continue to write and speak of seminaries. The last word regarding them will not be spoken till the New Jerusalem is come down. The faults of the clergy in their own behavior, or in administrative, executive and spiritual matters will still be thought to find their best correction in seminary training. The "Sic nos existimet homo" of St. Paul[2] assures us that it is a very small thing to be judged by man's day, if only the dispenser is found faithful. However, the life and works of the clergy will be the fruit by which the tree of the seminary shall be known. By actual experience in the ministry priests themselves will learn what improvements should be made in the seminary. It will force the conviction that what is obnoxious in our nature is not rooted out in the seminary unless we ourselves put the ax to the root. "Naturam expellas furca, tamen usque recurret." The parable of the talents[3] fits none so well as clerics.

[1] Codex Juris Canonici–Tit. XXI, Can. 1352-1372.

[2] I Cor. 4: 1 ff.

[3] Math. 25: 15.

Critics sometimes forget that the activities of our priestly life make so many inroads on seminary training as to make it difficult for the priest to find it himself; again, it brings out latent qualities in him which the combined watchfulness of the seminary faculty never discovered. Superiors who have the placing of young priests do fall into mistakes, although canons and testimonials put them well on their guard. Early associations and environment are apt to make or mar the young priest's career. Though never too late to mend and regain equipoise, next to God's grace, endurance and good will are still necessary. St. Gregory the Great comments on the anointing of Saul:[4] "Plerumque enim culmen praelationis accipiunt, qui in caritate Dei et proximi perfecti non sunt." This is more tersely put by our Master Himself: "Hoc est praeceptum meum, ut diligatis invicem sicut Ego dilexi vos."[5]

Critics do not as a rule point to odd or singular cases but to common defects, such as the lost art of preaching, want of sympathy with the struggling masses on the part of the clergy; and on the part of the people indifference to Church discipline, loss of faith, lack of support of the Catholic press and of enterprise—when they wish to show the necessity of reform in the seminary. That indeed is the nursery of priestly life. And they rightly assume that there the future priests should be well prepared for the emergencies of modern life. Thus if they are fair and sincere, their service in the better training of the clergy is, I am sure, gratefully accepted by Seminary boards and faculties. Seminaries are in a sense common property, of interest to all, although the New Code makes the bishops entirely responsible for them.

The present war will no doubt suggest new issues for seminary training. It is already claimed by the *Toronto Guardian*[6] that "when preachers come home", they will bring new ideas and give fresh impulse to Gospel preaching from the trenches. They will give Christianity a stronger arm in the coming period of reconstruction. While that of course means the secularization of clerical education, the poisoning of the elemental sources of priestly life, laying another foundation be-

[4] Lib. Reg., C. X, lib. 4, c. 5.

[5] St. John 15:12.

[6] Quoted in *The Literary Digest*, 24 August, 1918, p. 26.

sides that which Christ laid,[7] it nevertheless puts us on our guard. Let us look well to the Church's rights to train her priests in her own schools. Now, if ever, priests must stand by each other. "Alterius vero fidelis ad alterum ea erit habitudo, ut quod unum afficit alios tangat".[8] Let seminaries, the nurseries of the Church, be thorough in study, discipline, and piety. Then Christ's conclusion: "Ideo omnis scriba doctus in regno coelorum profert de thesauro suo nova et vetera"[9] will be realized by the ministry of the Church.

JOSEPH SELINGER.

Jefferson City, Missouri.

WARNING AGAINST A STOCK PROMOTER.

To the Editor, THE ECCLESIASTICAL REVIEW.

I am informed that the representative of a film concern, with offices in New York City, is soliciting stock subscriptions from the Catholic Clergy throughout the country, using my name as associated with his company and stating that the Catholic motion picture entitled "The Victim" was produced by his Company. I am in no way connected either directly or indirectly with any motion picture company which is seeking to sell stock to the Catholic Clergy or laity. "The Victim" was produced by the Catholic Art Association and not by the Company in question. And no one connected with that Company has ever been associated with the Catholic Art Association or with the making of "The Victim". I am Chairman of the Board of the Catholic Art Association. Any representation or insinuation to the effect that any other Company than the Catholic Art Association produced "The Victim" or that I am connected with any other motion picture company is a wilfully false statement. If any of the Reverend Clergy or the laity has been led to purchase stock by the use of my name or on the supposition that the Company, for which stock subscriptions are being solicited, produced "The Victim", they have been deceived and have subscribed to its stock by false pretenses on the part of its representative.

[7] Ephes. 2:20.

[8] *Act. Apost. Sed.*, Annus IX, vol. 5, p. 227.

[9] Matth. 13:52.

If any one who has been victimized or approached will send to me, at 80 Fifth Avenue, New York City, the particulars of his case, I will be greatly assisted in my effort to bring the offender to the bar of justice.

CONDÉ B. PALLEN.

VICAR GENERAL'S JURISDICTION.

Qu. Recently I asked our vicar general to grant the faculties of the diocese to a priest of a religious order (who, of course, is in good standing in his order and had the approval of his superior) to help me at the Forty Hours' Devotion. I was certainly surprised when the vicar general told me I would have to apply to the diocesan chancery for the faculties, as he had not the authority to grant my request. Now, I would like to know if the vicar general has ordinary jurisdiction, and whether he can be considered a vicar general at all when he cannot grant the faculties of the diocese to a priest in good standing. He and I are neighbors and we both live in a part of the diocese that is quite remote from the episcopal city.

Resp. Many canonists hold that the jurisdiction of the vicar general is unique, partaking of the nature both of ordinary and of delegated jurisdiction. It is ordinary, in so far as it is, by legal enactment, connected with a certain office. It is delegated in so far as it is exercised, not in the name of the vicar general, but in that of the bishop. This, however, is an academic question. In practice, the jurisdiction of the vicar general is exercised as ordinary jurisdiction and may be regarded as such. It may be extended or restricted by the bishop. Whether the restriction may be made to include the withholding of the power to grant faculties for confession, that is, whether it may reasonably and wisely be made to include such a limitation, depends on the circumstances. The vicar in the case before us must surely have known the limitations of his jurisdiction and probably the reason therefor. Our correspondent and others may marvel at the unusual situation. There is, however, nothing to be done but to apply to the chancery for the required faculties.

BENEDICTUS AT MISSA CANTATA.

Qu. Kindly answer the following question. In a *missa cantata* should the "Benedictus" be sung before or after the elevation?

Resp. There are explicit decrees of the S. Congregation of Rites on the question. Decree n. 3365, ad 7, gives an affirmative answer to the query whether the custom of omitting the "Benedictus qui venit" either in solemn Mass or in Mass "sine ministris, quae cum sonitu organi celebratur", is not contrary to the Rubrics and the Decrees of the S. Congregation. Decree n. 2682 considers the question, "Ubi cantus chori non producitur usque ad elevationem Hostiae, *Benedictus qui venit etc.* cantarine debet post elevationem?" and answers: "Cantari debet post calicis elevationem" (ad 31). Finally, decree n. 3827 incidentally mentions "ultima elevatio, quam juxta Rubricas statim *Benedictus* subsequi debet."

DOUBTFUL BAPTISM AND CATHOLIC BURIAL.

Qu. Recently I wrote to my bishop in regard to the burial of a non-Catholic. The deceased was killed almost instantly in an accident. While there was still a semblance, though a slight one, of life, he was baptized by his daughter, a devout Catholic. The man had professed no religion, and during my four years' ministry in this place he was never seen at any religious service. The only thing in his favor was that he was heard to say, "If I should ever join any church, it would be the Catholic Church". In answer to my letter the vicar general wrote that, the facts being as stated above, the deceased was entitled to Catholic burial. If left to myself I would have refused Catholic burial, first because there was room to doubt the valid reception of baptism, the absolutely essential sacrament, and secondly because, in the case of an adult far more is required for interpretative intention than was present in this case. While the man was in good health he had not only every opportunity to become a Catholic but also every inducement, in the example and perhaps admonition of his family who were Catholic. What I did, however, was to bury him from the house, instead of from the church, with the usual Catholic ceremonies at the grave. Did I do right?

Resp. Our correspondent did right in referring the matter to the bishop; he did wrong, in our opinion, in refusing burial from the church, if such was the wish of the deceased's family.

Speaking of the privation of ecclesiastical burial the Fathers of the Second Council of Baltimore decree, " In dubio an sint a sepultura ecclesiastica arcendi, consulendus erit Ordinarius, cum id commode fieri poterit; secus, autem, in partes lenitatis et misericordiae propendeat judicium" (n. 389). The diocesan authorities in the case before us judged that the baptism was valid, since there were some signs of life and the victim of the accident had expressed an interpretative desire of baptism. That he did not make that desire efficacious does not prove its non-existence. In these circumstances, it seems to us that the pastor, having proper authorization, should have carried out the ritual in all its fulness, despite his personal opinion and, perhaps, some personal animus in the matter.

COLOR OF ANTEPENDIUM.

Qu. I know of the decree of the S. Congregation of Rites ordering the veil on the outside of the tabernacle door to be of the color of the day's office. May I ask if the antependium on the altar must follow the same rule? The prevalent use of lace seems to argue otherwise, yet correct liturgical use points to such conformity, does it not? For instance, may we, on a martyr's feast, have red curtains and white lace on the altar? On *Gaudete* and *Laetare* Sundays should the antependium be purple or white to accompany the rose vestments and flowers on the altar?

Resp. The General Rubrics of the Mass provide (Tit. XX), " Pallio quoque ornetur (altare) coloris, quoad fieri potest, diei festo vel officio convenientis ". This correspondence of the color of the antependium with the color of the vestments is subject to some exceptions. For example, when the Blessed Sacrament is exposed for public adoration on Pentecost, the antependium must be white, although the vestments are red. Again, during a solemn requiem Mass at an altar on which the Blessed Sacrament is preserved, a purple or violet antependium should be used. The phrase *quoad fieri potest* would, we think, cover the case of *Gaudete* and *Laetare* Sundays. Few churches are provided with rose-colored vestments for these occasions, fewer still with a rose-colored antependium. When the rose-colored vestments are used, a purple or white antependium would not be inappropriate, provided there is

none available of the color corresponding to the vestments. It should be noted that the antependium is an ornament of the altar, not an indispensable part of the altar equipment. There is no obligation to use an antependium, especially when the front of the altar is already decorated with beautiful painting or sculpture.

FLAGS IN THE SANCTUARY.

Qu. I intend in the near future to place a service flag and a United States flag in my church. Some would like to have both flags placed in the sanctuary. As to the service flag, I can find no objection, as it represents something, or, at least, directs us toward something, spiritual. As to the national emblem, however, some think there is a rule against placing national flags in the sanctuary, and, if there is, I should not want to do so. Will you help me to resolve my doubt?

Resp. Legislating in regard to flags and other emblems not of a religious character displayed at funerals, the Holy Office (3 Oct., 1887) in the first place forbids emblems which are "impious or perverse"; in the next place, it ordains: "Quatenus agatur de vexillis ita dictis nationalibus, nullum emblema de se vetitum praeseferentibus, in funebri pompa tolerari posse, dummodo feretrum sequantur: in ecclesiis vero non esse toleranda." But, whatever be the scope of the last phrase, whether it refers only to funeral services or to the church edifice on all occasions, we should remember that these are extraordinary times. Indeed, the S. Penitentiary, while repeating the injunction of the Holy Office, makes the exception, "nisi secus turbae aut pericula temeantur." And this is consistent with the spirit of church legislation. A disciplinary measure which contemplated peace conditions may be relaxed in time of war. No harm can be done by placing the flag in the sanctuary in times like these; much harm may be done by refusing to place it there. No sacrifice of principle is involved; rather, is it consonant with Catholic principle and practice to combine patriotism with religion, so long as nothing unseemly is done. The national flag may, we think, take its place beside the service flag. The latter, as our correspondent himself sees, is not out of place. It is a reminder

to all the congregation to pray for the absent ones, living and dead, and should be an additional incentive to those who are still at home to do their duty as citizens and as Catholics when their turn comes.

MEETING IN MASONIC HALL.

Qu. Some time ago, in one of our large cities, a number of Catholic people of a certain nationality met in a Masonic hall to hear a patriotic address delivered by an officer of the army of that nationality. The hall is used, as a rule, for Masonic purposes and only occasionally is it rented for meetings of an indifferent or general nature. Two priests were present at the meeting. What I want to know is whether this is proper or seemly.

Resp. There is no occasion, it seems to us, for "scandal" or adverse criticism, considering the circumstances. Very often a building known as "Masonic Hall" has a general meeting room or lecture hall which, except when used by the Masons themselves, is devoid of all evidence of association with Masonic rites and ceremonies. War, like politics, "makes strange bedfellows". The priests in the case had a perfect right to associate themselves with the meeting and its purposes. And, while the right thing may be done in the wrong way, we do not think that it was in this instance. At the same time, it remains undeniable that scandal may be given by too intimate association with Masonic activities and, in some circumstances, by the use of Masonic halls. In those circumstances the participation of priests in the proceedings would, of course, be improper and unseemly.

DISPARITAS CULTUS AND DOUBTFUL BAPTISM.

Qu. The following case has aroused considerable discussion. What is its practical solution? On 9 November, 1908, Dan Doe was married to Rose Roe. Five years later, Rose was given an absolute divorce from Dan by the state courts because of inhuman and brutal treatment. A few months ago Rose met another Catholic young man whom she would marry, if her marriage to Dan Doe could be proved invalid. Her contention is that it is invalid. These are the circumstances:

On 7 November, 1908, two days before his marriage, Dan Doe was baptized and admitted into the Church. The next day, Sunday,

he was to have made his First Holy Communion, but he said to Rose: "We won't go". On Monday evening they were married in the rectory. Also on this day he did not receive Holy Communion; neither did Rose receive the sacraments for the occasion of her marriage. Dan has never once been to confession or Communion from the day of his baptism until the present day; he never even pretended to be a Catholic; he did not go to Mass; he threatened Rose, if she dare go to Mass or to receive the sacraments; he prevented the baptism of his daughter, as a consequence of which she was not baptized until she was four years of age. When asked a few months ago by Rose, with whom he arranged a meeting concerning some money matters, why he allowed himself to be baptized, when he had no intention of living as a Catholic, he answered: "That was the easiest way out of it". Rose at the time of her marriage in 1908, in spite of her religious carelessness, as is apparent from the case and other details not mentioned here, had insisted on being married by a priest. Dan found baptism the easiest solution of the problem. He admitted at the meeting that he had never entered a Catholic Church since the day of his baptism; he had gone, he said, to a few Christian Science services. The contention is that Dan's baptism is invalid, because there is lacking the necessary intention. He meant it to be no more than a mere external rite. Since his baptism is invalid, his marriage is invalid—*propter impedimentum disparitatis cultus*. Hence Rose is free to marry.

It has been argued that the baptism is a doubtful one, and that therefore the marriage is valid: "Baptismus dubius in ordine ad matrimonium contrahendum vel jam contractum haberi debet ut validus". But against this position it is argued that there is no doubt as to baptism, either as regards the external rite of baptism, of which there is official record, or as regards its invalidity, on the strength of the accumulated evidence that Dan lacked the necessary intention. Hence the principle does not apply. Would you kindly offer your opinion in the case? What procedure is necessary to establish canonically the invalidity of Dan's baptism?

Resp. It would be impossible, and, we think, unnecessary to give even in outline a description of the manner in which one should proceed to establish the invalidity of the baptism and the consequent invalidity of the marriage in this case. Let it suffice to call attention to certain principles of law and procedure. "Matrimonium possidet:" except in the case of doubt arising from the impediment *ligaminis*, in which case the first marriage is in possession, the marriage is presumed

to be valid, and the *onus probandi* is on him who attacks it. "Pro valore matrimonii standum est." Besides, the invalidity of the baptism must be established *in foro externo*. Dan's assertion that he "meant the baptism to be a mere external rite" is worthless as evidence in the matrimonial trial. His actual exclusion of the proper intention must be proved in some other way. The Holy Office, without special reference to a doubt arising from lack of intention, but speaking of the validity of the baptism in general, decreed (3 April, 1878), "Si post diligens et accuratum examen, dubium de valide suscepto baptismate tolli nequeat, et constet de facto suscepti baptismatis, huiusmodi baptisma validum censendum esse in ordine ad validitatem matrimonii." The principles involved are explained at some length in Lehmkuhl II, 565 ff., and Noldin *De Sacramentis*, p. 707.

THE "EPHPHETA" CEREMONY IN BAPTISM.

Qu. The *Catholic Encyclopedia* (Vol. 3, "Baptism", n. XVI, The Ceremonies of Baptism) quotes the following explanation of the "Ephpheta" Ceremony, from the Catechism of the Council of Trent: "His nostrils and ears are next touched with spittle and he is immediately sent to the Baptismal font, that, as sight was restored to the blind man mentioned in the Gospel, whom the Lord, after having spread clay over his eyes, commanded to wash them in the waters of Siloe; so also we may understand that the efficacy of the sacred ablution is such as to bring light to the mind to discern heavenly truth." The Catechism of the Council of Trent seems to find the origin and meaning of the Ceremony in John 9:6: but in that passage the *eyes*, not the ears and nostrils, are touched, and there is no mention of the word "Ephpheta" at all; whereas in Mark 7:33-34, our Lord does almost exactly what our minister is directed to do at baptism. O'Kane does little more in the way of explanation than to quote the Catechism as above. The passage from St. Mark's Gospel is part of the Gospel for the Eleventh Sunday after Pentecost; but the Catechism of the Council of Trent seems to warn off the preacher who would wish to speak about the Ceremonies of Baptism on that day. A vocal commentator in these latitudes, being consulted on the mystery, merely remarked: "Aliquando bonus dormitat Homerus"; but he did not say whom he meant by "Homerus" — O'Kane, the *Catholic Encyclopedia*, or the author of the passage in the Catechism of the Council of Trent. An elucidation of the puzzle might be of interest to more than one reader of the REVIEW.

SILOE.

TITULAR FEAST OF A DEDICATED CHURCH.

Qu. I am writing to ask information about the office and Mass on the titular feast of our church, as it seems to me that the directions given in the ordo apply to consecrated churches. Our church, which is not consecrated, was dedicated on a Sunday in August under the title of one of Our Lady's feasts, the feast itself occurring in February, and being a duplex majus. I take it for granted that the anniversary of the actual dedication is to be passed over and that only the titular feast is to be celebrated. Now, on the day of the title, are the office and Mass to be of the feast itself, or of the dedication of a church; or are the office and Mass of the feast to be celebrated on the following Sunday?

Resp. The fact that the church is dedicated, not consecrated, makes no difference in the matter of celebrating the titular feast. The Code of Canon Law (Canon 1168) rules: "Unaquaeque ecclesia consecrata vel benedicta suum habeat titulum . . . etiam festum tituli quotannis celebretur ad normas legum liturgicarum". This follows the substance of a recent decree (n. 4025, 5 June, 1899) of the S. Congregation of Rites which provides, "In quibusvis ecclesiis publicisque oratoriis vel consecratis vel saltem solemniter benedictis, relativum titularis festum quotannis esse recolendum sub ritu duplici primae classis cum octava . . . Relativi titularis festum a toto clero, si exstiterit, vel a sacerdote rectore ecclesiae aut publico oratorio addicto per integrum officium celebrabitur." The Mass and Office are those of the feast. For the particular "liturgical laws" regulating the celebration, of which the canon speaks, we refer our inquirer to the "Varia Monita" prefixed to the Ordo. These clearly distinguish between a church merely blessed ("solemniter benedicta") and a consecrated church. In particular, n. 3 of the "Monita" states when and how the feast of the titular saint may be transferred to the following Sunday.

TITLE OF ST. MARY OF THE ANGELS.

Qu. Our church is dedicated to "St. Mary of the Angels". What is the proper day for the observance of the feast? What Mass should be said?

Resp. From decree n. 2529 of the S. Congregation of Rites, published 10 March, 1787, it is inferred that when a church

has for its titular the Blessed Virgin, without mention of any particular mystery or prerogative, " ut quae dicatae sunt simpliciter B. Virgini, aut B. Virgini Angelorum," the feast of the title is celebrated on 15 August, the Assumption, with Mass and office of that day.

THE GREAT PROMISE.

Qu. I would like to know if the Twelfth Promise that is constantly being circulated with the Sacred Heart Promises, has the approval of the Church. The cards containing the Promises have the *imprimatur* of a bishop or archbishop. But has the final promise the approbation of the Church?

Resp. This question has been discussed more than once in the REVIEW. For example, in Vol. XLVI (1912), pp. 646 ff. The whole matter is gone over at great length in a Dissertation published last year by Dr. Petrovits, entitled *Theology of the Cultus of the Sacred Heart* (Washington, D. C., 1917). In that volume will be found a discussion of the historical basis of the promise, an interpretation of the text of the promise, and a well reasoned chapter entitled " Our Conclusions as regards the Great Promise".

A DECREE REGARDING THE IMAGE OF ST. CLARE.

Qu. Can you cite for my information a decree of some Roman Congregation condemnatory of a certain manner of representing St. Clare with the Blessed Sacrament or Ostensorium. I have seen representations of saints with certain *insignia* of their devotion to the Real Presence, and they seemed to me to be edifying. But some one told me that the practice was condemned, and St. Clare was cited as an instance.

Resp. The decree referred to must be n. 3615 of the S. Congregation of Rites, dated 2 August, 1884. When, however, the decree is examined, it becomes evident that in the dubium proposed to the S. Congregation there was not a question of *insignia*, but of the Blessed Sacrament Itself. The petitioner in the case declared that in a certain convent the immemorial custom prevailed " quo, in die festo eiusdem sanctae (Clarae), sanctissimum Eucharistiae Sacramentum ita exponatur ut Ostensorium teneatur a manu dextera Imaginis ipsius Sanctae ". He, consequently, begs the S. Congregation

to inform him, (1) whether the custom is according to law (*legitima*), and (2) whether it may be continued. To both of which the S. Congregation returned a negative answer. It will be readily seen that the decision has no bearing on the custom of representing female saints with *insignia* which indicate their devotion to the Blessed Eucharist.

EXTRA CANDLES DURING MASS.

Qu. A certain priest will not allow the Sisters to have two candles lighted during his ordinary Mass before the statue of the Blessed Virgin and St. Joseph. Will you kindly decide? EPISCOPUS.

Resp. The bishop in the case would be entirely within his rights in commanding the priest not to interfere with the pious practice of the Sisters. We take for granted that the candles are not on the altar on which Mass is celebrated, but *extra ambitum altaris*; in which case, the Sisters have a perfect right to light the candles during Mass. Of course, a display of a dozen or twenty candles before a statue during Mass might be contrary to the spirit of the rubrics; but the proceeding as described to us by our Right Reverend correspondent is opposed, so far as we can judge, neither to the spirit nor to the letter of the law.

FACULTY FOR MIXED MARRIAGE DISPENSATION.

Since the early pages of this number went to press, an unofficial press despatch has been received from Rome to the effect that the *Acta Apostolicae Sedis* contains a decree of the Consistorial Congregation, by virtue of which decree the Bishops of America and the Philippine Islands may authorize marriages between Catholics and Protestants without applying to Rome, owing to the delays and irregularities that hamper the international postal service. If the information given in the despatch is genuine, it will greatly modify certain statements made in the first article of this number. As the respective issue of the *Acta* has not yet reached this country, we are unable to vouch for the authenticity of the statement. For the same reason it is impossible at the present writing to attempt a commentary on the decree. Only a reading of the document itself will reveal whether the faculty applies to all non-Catholics indiscriminately or to baptized non-Catholics only.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

Is the Vulgate the Work of St. Jerome?

I. What is the Vulgate? Our studies in the Old Latin text, i. e. the pre-hieronymian Latin version of the Bible,[1] have prepared the way to an issue that the Vulgate Commission will later on help us to meet. This issue is the part of St. Jerome in the Vulgate of the Latin rite. The Benedictine Commission for the Revision of the Vulgate is empowered critically to examine extant MSS. and to collate the use of the Sacred Scriptures by the Fathers, in such wise as to reconstruct the text of the Latin Vulgate. It is not necessarily the Latin version of preference of St. Jerome that is to be reconstructed. We know that of some books St. Jerome made at least two revisions; of the Psalter he issued three editions. The work of the Vulgate Commission will be to reach back to that Latin text which is most authoritative in use by the Latin Church. Since the decree of Trent, that version has been spoken of as the Vulgate. The name was known, but not commonly used in the Middle Ages. St. Jerome, by *vulgata*, means the best reading in the Old Latin MSS. of his time.[2]

The Vulgate of to-day is almost universally admitted to be substantially the revision of Jerome; in fact, the part he had in the Bible of the Latin Church is generally taken for granted. Souter[3] is so blinded by Protestant prejudices as to take even more than this for granted; he says that Jerome undertook the work "against his will, but he was already *ambitious to succeed Damasus*, and no doubt considered it advisable to please his chief in all things". No trace of Jerome's supposititious ambition of the papacy is shown by Souter. It is strange how hatred of Rome so prejudices a man of learning as to trick him into the writing of such nonsense.

[1] Ecclesiastical Review, July, 1918, pp. 89 ff.; September, 1918, pp. 309 ff.

[2] Cf. his comment on Ephesians 2:16, "Et hæc quidem juxta vulgatam interpretationem dicta sint", P. L. 26:474.

[3] *The Text and Canon of the New Testament.* By Alexander Souter, sometime Yates Professor of New Testament Greek and Exegesis in Mansfield College, Oxford (New York: Scribner's, 1913), p. 48.

II. Early Doubts as to Jerome's Part. Common opinion assigns St. Jerome's revision of the Gospels to A. D. 383, and the completion of the rest of the Vulgate N. T. to A. D. 383-386.[4] His Latin version of the Old Testament was published between that time and A. D. 405. Only among scholars is the fact well known that the great Father incorporated unchanged the Old Latin versions of Wisdom and Ecclesiasticus—a fact witnessed to by Jerome himself in the *Preface to the Books of Solomon.*[5] In the same tenor are the words of *Prolegomena* to the *Glossa Ordinaria* of Walafrid—surnamed Strabo, "the Squinter"—d. A. D. 849:

> Novissime superveniens beatus Hieronymus peritus in tribus linguis, Hebraica, Græca et Latina, primo correxit translationem lxx Interpretum in Latino cum asteriscis et obelis; postea vero transtulit immediate Biblia de Hebræo in Latinum sine asteriscis et obelis; et hac translatione nunc ubique utitur tota Romana Ecclesia, *licet non in omnibus libris.* Et ipsius translatio merito cæteris antefertur, quia est verborum tenacior et perspicuitate sententiæ clarior.[6]

The first to suggest that Jerome had revised only the Gospels of the Vulgate, was the scholarly yet far from critical Erasmus, the first editor of the complete works of St. Jerome, A. D. 1516-1520. Nicholas Zegers assigned the Vulgate to some unknown scholar, who is said to have so edited the Old Latin version of the New Testament as to incorporate some of the corrections that Jerome had suggested. The French Oratorian, Richard Simon, in *Histoire critique des versions du Nouveau Testament,*[7] critically examined the reasons of Erasmus; and vindicated to St. Jerome the honor and responsibility of our entire Vulgate New Testament. Simon admitted that Jerome revised the Gospels more carefully than the rest of the New Testament. Peter Corssen,[8] in a monograph on the Latin version of Galatians, revived the view of Zegers.

[4] Lake, *The Text of the N. T.*, 5th ed. (London: Rivingtons, 1911), p. 30.

[5] P. L. 29:403.

[6] P. L. 113:25-26. Note that Walafrid here draws upon the *Etymologiæ*, vi, of Isidore of Seville, d. A. D. 636. Cf. ECCLESIASTICAL REVIEW, September, 1918, p. 313.

[7] Ch. vii (Paris, 1690); condemned to the Index, 22 Sept., 1693.

[8] *Epistula ad Galatas*, 1885.

1. *Pelagius the Rival of Jerome.* Zimmer[9] set himself to prove the genuineness of Pelagius's *Commentary on St. Paul*; and attributed to this Irish monk, the adversary of St. Augustine on grace, the chief part in the origin of our present Vulgate. It is interesting that the doughty champion, whom Jerome caustically berated as "too stuffed with Scotch porridge[10] for clear thinking, should now be the mighty Biblist's rival for the honor of having issued the Vulgate.

This *Commentary on St. Paul*[11] was long thought to have been the work of Jerome. Zimmer was probably right in assigning it to Pelagius. A. Souter follows Zimmer in attributing both the commentary and the Vulgate itself to Pelagius.[12] The so-called *Commentary of Primasius*[13] seems to be nothing more than a recasting of the interpretations of Pelagius, purged from all errors of Pelagianism; its expurgation, according to C. H. Turner,[14] was the work of Cassiodorus, d. about A. D. 583, and his monks of the Vivarium, a monastery erected after the fashion of St. Benedict's Monte Cassino.

Since 1906, Souter has been at work to make good his conjecture that Pelagius is the reviser of our Vulgate. Were such a startling opinion true, would the truth thereof derogate from the authority of our time-honored Latin version of the Bible? Not in the least; for it is the use of the Vulgate down the centuries by the Church that led Trent to prefer it to other Latin translations of the Scriptures, and to define that the Vulgate was and is the authoritative version for the Latin rite. The Council did not enter into the question of the author of this authentic version. Still, this question is of interest to the Biblist. And the traditional view of St. Jerome's part in the making of the Vulgate may not be set aside without valid reasons. Has Souter any ground upon which to rest his Pelagian theory? No; it is a castle in the air, a dream-structure without other foundation than that of the fancy.

[9] *Pelagius in Ireland* (Berlin, 1901).

[10] "Scotorum pultibus prægravatus", cf. *Præf. in Jeremiam* i et ii.

[11] P. L. 30:645-902.

[12] *A Commentary of Pelagius on the Epistles of St. Paul* (London: 1907), extract from the *Proceedings of the British Academy*, ii, pp. 409-439 (London, 1906). By Alexander Souter, Regius Professor of Humanity in the University of Aberdeen.

[13] P. L. 68:413-936.

[14] *Journal of Theological Studies*, October, 1902, vol. iv, p. 131.

We admit that the commentary on the Pauline Epistles which is now attributed to Pelagius uses a text that is near to our Vulgate; while St. Jerome, in his New Testament commentaries, does not always follow, and at times rejects our present Vulgate readings. This admission does not provide a solid foundation for Souter's theory. The evolution from the Old Latin to the Vulgate was a gradual process. Jerome's Gospels were readily adopted; St. Augustine's *Acta Contra Felicem* [15] shows that they were current at Hippo in A. D. 404. The remainder of Jerome's New Testament met opposition. No wonder, then, that so great a scholar did not stereotype his text, but was eclectic, free and scholarly in citing the Pauline Epistles.

2. *Jerome's Departures from the Vulgate.* The variations of St. Jerome from the Vulgate text of Paul have led to an interesting controversy between Father Lagrange, O. P. and E. Mangenot.[16] The latter holds with Father Durand, S.J.,[17] that by A. D. 384 St. Jerome had completed his Latin version of the Pauline Epistles. Fr. Lagrange,[18] while denying that Pelagius is the author of our Vulgate, regards Jerome's translation of Paul as edited in A. D. 392. In favor of this view is the fact that commenting on Galatians, A. D. 386, the great exegete cites neither the Old Latin nor the Vulgate; but translates for himself from the Hellenistic of the Apostle. Moreover, says Fr. Lagrange, in the *Commentary on Galatians,*

> Jerome commented on his own revision, if he had made one. In this supposition, his text would of a certainty be freer than is any Vulgate MS. from contamination by the Old Latin. Now this is not the case. Hence he did not comment on a revision that was his own work, or this revision was not yet the Vulgate.[19]

Mangenot thinks that the revision of the Pauline Epistles was done by Jerome rather hurriedly in A. D. 384; and was taken up again in A. D. 386-387, and perfected in the commentaries on Philemon, Galatians, Ephesians, and Titus.

[15] CSEL., vol. 25 (Vienna, 1892), pp. 802-807.

[16] "Saint Jérôme Réviseur du Nouveau Testament", in *Revue Biblique*, Jan. et Avril, 1918, pp. 244 ff.

[17] "Saint Jérôme et notre Nouveau Testament Latin", *Recherches de science religieuse*, Oct.–Dec., 1916, pp. 531 ff.

[18] *Revue Biblique*, 1917, pp. 445-447.

[19] *Revue Biblique*, 1917, p. 442.

These commentaries at times agree with the Vulgate; but often show a recourse to the Greek text of Paul and a scholarly independence of all previous translations. In his Pauline commentaries,

> St. Jerome has then commented on neither the Old Latin version nor his own previous revision. He has followed *the ancient interpreter*, whom he corrects independently of his own revision. This revision was not before his eyes, while he applied the same principles of criticism, notably a return to the original Greek text. The results were not the same in the four commentaries that he then wrote, although in all of them his text comes nearer to our Vulgate than to the Old Latin. Our Vulgate and the text of his commentaries are each independent of the other; now one, again the other is the more perfect version. From the study of them one cannot conclude that the commentaries preceded the Vulgate. And so the latter, as far as the Epistles of Saint Paul are concerned, may have been completed before 386.[20]

In this matter, it is worth noting that St. Jerome had undoubtedly completed his New Testament before A. D. 392. For during that year he wrote, in *De viris illustribus*,[21] "Novum Testamentum græcæ fidei reddidi". This same testimony was repeated in the letters to Lucinius,[22] A. D. 398, and to Augustine,[23] A. D. 404. Such a testimony, given three times in the extant writings of St. Jerome, cannot be lightly set aside. Dom de Bruyne is not very critical when he slurs the reputation of St. Jerome by writing: "These testimonies prove only one thing, that we must not take too literally the sayings of St. Jerome—particularly when he speaks of his own works.[24]

3. *Dom de Bruyne and the Vulgate.* In the light of the above facility with which Dom de Bruyne depreciates the witness of St. Jerome one is not surprised to find him siding with Zimmer and Souter in favor of a Pelagian origin of the Latin Vulgate.[25] The learned Benedictine of Maredsous lays down these two propositions: 1. there is no proof that the Latin version of the Epistles of St. Paul, which is extant in our Vulgate, is that of St. Jerome; indeed, many facts point to the

[20] *Revue Biblique*, 1918, p. 253.
[21] Cap. 135, P. L. 23, 717.
[22] *Epistulæ*, 71, 8; P. L. 22, 671.
[23] *Epistulæ*, 112. 20; P. L. 22, 929.
[24] *Revue Biblique*, July–October, 1915, p. 365.
[25] *Revue Biblique*, l. c., pp. 358 ff.

contrary; 2. there are reasons to believe that this version is the work of Pelagius.

What are some of these facts which are said to indicate that St. Jerome was not the author of our Vulgate? Dom de Bruyne contents himself with the instances that were made use of by Nicolas Zegers in his *Epanorthotes*, and Richard Simon in *Histoire critique*:[26]

1. *Romans* 12:3: in his book against Jovinian, A. D. 392, Jerome cites: *Non plus sapere quam oportet sapere, sed sapere ad pudicitiam*; and adds: "non *ad sobrietatem*, ut male in latinis codicibus legitur, sed *sapere*, inquit, *ad pudicitiam*, siquidem græce scriptum est εἰς τὸ σωφρονεῖν."

2. *1 Cor.* 13:3: in the commentary on Galatians, A. D. 386, Jerome cites: *Si tradidero corpus meum ut glorier*; and adds: "Scio in Latinis codicibus *ardeam* habere pro *glorier*, sed ob similitudinem verbi quæ apud Græcos *ardeam* et *glorier*, id est καυθήσωμαι et καυχήσωμαι, una litteræ parte distinguitur, apud nostros error inolevit."

3. *Gal.* 4:20: Jerome proposes *quoniam indigeo in vobis*: "Ἀποροῦμαι enim non tam *confusionem*, quæ apud illos αἰσχύνη, sive σύγχυσις appellatur, quam *indigentiam* et *inopiam* sonat."

4. *Gal.* 5:4: "Κατηργήθητε . . . ἀπὸ τοῦ χριστοῦ non, ut in Latino male interpretatum est, *evacuati estis a Christo*, sed *in Christi opere cessastis* magis intellegitur."

5. *Gal.* 5:9: Jerome has: "*Modicum fermentum totam conspersionem fermentat.* Male in nostris codicibus habetur *Modicum fermentum totam massam corrumpit*, et sensum potius interpres suum quam verba apostoli transtulit".

6. *Eph.* 1:10: in the commentary on this letter, A. D. 386, Jerome writes: "*Recapitulare omnia in Christo.* Pro *recapitulare* in Latinis codicibus scriptum est *instaurare*, et miror cur ipso verbo græco non usi sint translatores."

7. *Eph.* 2:16: Jerome cites: *Ut reconciliaret utrumque in uno corpore Deo, per crucem interficiens inimicitiam in ea*; and he condemns our reading: "Non ut in Latinis codicibus habetur *in semet ipso*, propter græci pronominis ambiguitatem; ἐν αὐτῷ enim et *in semet ipso* et *in ea*, id est cruce, intellegi potest, quia crux, id est σταῦρος, juxta græcos generis masculini est."

These and other passages, given by Dom de Bruyne, are not sufficient proof of the statement that St. Jerome cannot

[26] *Revue Biblique*, l. c., pp. 363.

be the author of our Vulgate Latin translation of the Bible. They merely go to show that the Pauline Epistles of Jerome were not so readily admitted by the churches as were the Gospels; so Jerome yielded to popular clamor, and left many a reading unchanged in the Vulgate which he changed in commentaries.

III. Hebrew Grammars. Only specialists in Old Testament study find Gesenius-Kautzsch [27] serviceable; they herein find lengthy disquisitions upon undecided questions of grammar, and authoritative references for mooted interpretations. Driver's excellent study of Hebrew syntax [28] serves the same useful purpose of defending a construction that meets an interpretation. Kennett's *Hebrew Tenses* [29] is all too brief. By such works, students in our seminaries would not be stimulated to the arduous undertaking of starting well in Hebrew. Indeed, they would find even Davidson's two volumes [30] helpful only in the event of their allotting to Hebrew more time than may usually be withdrawn from the study of philosophy and theology. They need a grammar that is short, clear, and adequate to a beginner's needs. Such are the grammars of Gismondi, S.J.,[31] Vosen-Kaulen,[32] Mitchell,[33] Hirschfeld,[34] Tregelles,[35] Wood,[36] Dr. Butin, S.M. of the Catholic University, and Fr. Coffey, S.J., of Woodstock College.

Of the above mentioned elementary grammars of Hebrew, that of the late Fr. Gismondi, S.J., of the Gregorian University, Rome, is very clear and brief, but in Latin. Vosen-

[27] *Gesenius' Hebrew Grammar, as edited and enlarged by the late E. Kautzsch,* Professor of Theology in the University of Halle, 2d English ed., revised in accordance with the 28th German ed. (1909) by A. E. Cowley (Oxford: Clarendon Press, 1910).

[28] *A Treatise on the Use of the Tenses in Hebrew, and some other syntactical questions,* by S. R. Driver, Regius Professor of Hebrew, Oxford, 3d ed. (Clarendon Press, 1892).

[29] Cambridge University Press, 1901.

[30] *An Introductory Hebrew Grammar with exercises in reading and writing.* By the late A. D. Davidson, Professor of Hebrew, New College, Edinburg, 18th ed. (Edinburg: T. & T. Clark, 1909); *Hebrew Syntax,* by same, 3d ed. (same publisher, 1912).

[31] 2d ed., Rome, 1907.

[32] St. Louis: Herder, 1915.

[33] Boston: D. C. Heath & Co., 1909.

[34] *Sketch of Hebrew Grammar.* By Hartwig Hirschfeld (London: University of London Press, 1913).

[35] *Heads of Hebrew Grammar.* By S. Prideaux Tregelles. 17th ed. (London: S. Bagster & Sons.

[36] London: Kegan Paul, Trench & Co., 1913.

Kaulen, in the new edition, is also a good grammar in Latin. The old English translation by Gabriels is out of print, and out of date; nor should it again be put on the market. Wood is a bit too lengthy. Mitchell will be found by some professors of Hebrew to meet their needs. The remaining books are all good, and sufficiently elementary.

Father Coffey's work [37] is very elementary, remarkably clear-cut in its Hebrew type, and very attractive in its typography. Certain features will attract some instructors, and be deprecated by others; such are the absence of one of the usual methods of transliterating the consonants and vowel-points, the lack of some distinctive transliteration of the vowel written fully, the failure to carry out the vowel-transliterations that are given at the outset, the omission of half-open syllables, etc. As the Hebrew words are almost always printed, such a transliteration as would distinguish all consonant and vowel sounds is not necessary; indeed, it might be deemed by some to hinder rather than help the students. An excellent feature of this new grammar is the exercises for translation from Hebrew into English and *vice versa*. They are all built up on a few passages of the Bible which are given in full at the end of the volume. In this wise the vocabulary is learned progressively.

Every seminary should use either Fr. Coffey's or Dr. Butin's grammar of Hebrew; both are most fittingly adapted to seminary needs, and by teachers who have had practical experience of those needs. Dr. Butin [38] has issued a grammar that is much more complete than is Fr. Coffey's. Some instructors will prefer it for this very reason. Others will find its details of transliteration, accent, intermediate syllables, syntax, etc. a hindrance to the work they purpose to accomplish in a year. Teachers differ so, that one is pleased with precisely those features of a grammar which fail to meet the approval of another. The typography of Dr. Butin's book is excellent, although some will find the Hebrew characters rather small for beginners in that language.

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[37] *Accidence of Hebrew Grammar, with exercises.* By Henry A. Coffey, S.J., Professor of Hebrew, Woodstock College, Maryland (St. Louis: B. Herder, 1918).

[38] *Progressive Lessons in Hebrew, with exercises and vocabulary.* By the Rev. Romain Butin, S.M., Instructor in Semitics, Catholic University of America (Washington: The Catholic Education Press, 1915).

Criticisms and Notes.

THE NEW CANON LAW IN ITS PRACTICAL ASPECTS. Papers reprinted from "The Ecclesiastical Review", October, 1917 to August, 1918. The Dolphin Press: Philadelphia. 1918. Pp. iv—192.

CANONICAL LEGISLATION CONCERNING RELIGIOUS. Authorized English translation. Vatican Printing Office, Rome. 1918. Pp. 72.

EL CODIGO CANONICO o Description y Resumen del Codex Iuris Canonici. Por el R. P. Juan Postius, Misionero Hijo del Immaculo Corozon de Maria, Doctor en ambos Derechos y Director de "Illustracion del Clero". Editorial del Corozon de Maria, Madrid o Barcelona. 1918. Pp. 173.

LE FONTI DEL DIRITTO CANONICO PRIMA DELLA CODIFICAZIONE. Francesco Bersani. Desclée e C., Roma. 1918. Pp. 93.

PERCHE I FEDELI CONOSCANO LE PRINCIPALI DISPOSIZIONI DEL "CODEX JURIS CANONICI" (dalla Lettera Pastorale dell'-Episcopato Salernitano-Lucano, per la Quaresima 1918). R. Stab. Tipografico Francesco Giannini & Figli, Napoli. 1918. Pp. 41.

Some people pay less attention to a treatise or story when running serially through the pages of a periodical if they know they are to get it later on all snugly arranged in a convenient volume. To gratify this class of readers the essays on the various aspects of the new Code which have appeared in successive issues of the REVIEW have been collected in the handsomely made volume before us. There is, however, a much more important purpose subserved by the book than the satisfaction of the sense of unification. The articles as here aggregated afford a synthetic survey and an analytic insight into the new law such as they could not present in their serial appearance. Individual portions of the *corpus juris* have previously been excerpted for exposition by several competent authorities; but in the present volume the student gets in the first place a bird's-eye view of the entire Code, and in the second place is taken through the various departments thereof, the practical significance of each being pointed out on the way. This dual process of synthesizing and analyzing is further facilitated by the luminous table of contents and by the ample index. With the aid particularly of the latter, practically every feature of the new Canon Law is exhibited and brought under mutually illuminative aspects.

Besides, moreover, its service as a guide to the clergy, familiarizing them with the practical bearings of the new Code, the volume might profitably be employed in seminaries as an introductory textbook. Doubtless more didactic manuals will later on be compiled by professors, but in the meantime the present exposition will serve as an excellent preliminary handbook.

Of the four opuscules the titles of which are given above, the first contains the English version—the only one authorized by the Holy See, its reproduction without such authorization being forbidden—of those portions of the New Code which concerns Religious of both sexes. It comprises practically the whole of the Second Part of the Second Book, together with an appendix containing other cognate canons drawn from other parts of the Code. It is a serviceable manual to put into the hands of Religious, that they may have a just conception of their canonical rights as well as their duties. The Church would have them know the former as well as the latter, though their immediate superiors would sometimes have it the other way about, or rather that the knowledge of rights be entirely suppressed.

El Codigo Canonico is a succinct compendium and explanation of the entire Code, article by article. The booklet is thoroughly indexed. That it supplies a demand in Spain may be inferred from the fact that it has already reached its third edition.

Il Fonti del Diritto Canonico is a reprint of some articles which appeared originally in the *Revista di Diritto Ecclesiastico* (Serie II, an X). Taking occasion of the new Code, Dr. Bersani passes in review the history of Canon Law and the various codifications thereof that have appeared from the earliest times. The book is therefore a useful compendium of the history of ecclesiastical legislation.

While the foregoing presentations of the Canon Law meet the requirements of the clergy and religious bodies, the concluding pamphlet on the list above, aims at making the new legislation in its relation specificatively to the laity more widely known. In the form of a Lenten pastoral letter, the writer draws forth from the Code those articles which contain the Church's legislation for the faithful, in particular for instance the laws relating to confraternities, the Sacraments, festal and fast days, temporalities, and so on. It were well if the pamphlet could be spread amongst the Italian population in this country. It might help to correct some of their conceptions of religious duty.

THE TRUE APOSTOLATE. From the French of Dom J. B. Chautard, Abbot of Sept-Fons. By the Rev. Ferreol Girardey, C.SS.R. B. Herder Book Co.: St. Louis and London. 1918. Pp. 195.

The work here translated has been widely circulated in France and the Colonies. It deals with an important phase of the missionary life at home and abroad. There has been an increase of late years in popular zeal for the missions. The clergy and the laity have caught the spirit of philanthropy that calls on those who possess the gift of faith, to seek to share it with the abandoned who sit in the shadow of death through want of enlightenment. Vocations as well as aims have grown, and the spirit of sacrifice has risen to a height never witnessed before in our missionary history. And yet one may trace a large part of this newly developed zeal and generosity to purely natural causes. Philanthropy is the spirit of the age, and it keeps pace with the abnormal increase of opportunities for material prosperity, especially in America. Hence there is some doubt whether the Apostolate of mission work amongst us is an exact gauge of the growth of true religion.

Father Girardey, through his translation of the Trappist abbot's book, not only indicates the danger of making altruism a substitute for religion, but also points out the method by which such a misfortune can be averted. The true success of missionary work lies not in a willingness to devote oneself to heroic deeds, nor in the lavish furnishing of resources, but mainly in the personal holiness of the laborers. For that reason a cultivation of the interior life is an essential ingredient of the make-up of a missionary, whether he be priest or religious or catechetical helper. The true apostle is a man of interior and spiritual habits, not a noisy Gospel preacher whose prominent gift lies in a dramatic power of advertising truth or virtue. All the great missionaries were spiritual men, men of prayer in the first place, not of bustle and theatricals. They went farther and deeper because their eloquence came from the Holy Ghost, and was not merely the persuasive wisdom or voice of men. A single apostle could thus convert a whole nation, though men accounted him little because there was an absence of sounding brass and tinkling cymbal. Others, who were momentarily successful in building up grand external structures, have been forgotten because their magnificent temples have fallen, leaving nothing but ruins and dust. But the apostles of Christly instincts planted an humble seed in the ground; then went their way, leaving it to God to give it rain and sunshine; and it grew, a permanent gift to earth with its blossoms and fruits and endless multiplication of seeds for other generations.

Father Girardey's book brings out these truths in strong relief. It suggests many points for meditation, with practical resolution on the part especially of the priest, to lead a genuine spiritual life, making himself part of the liturgical sanctity of the Church in her living zeal for the conversion of men.

CATHOLIC ART AND ARCHITECTURE. By John Theodore Comes, A.A.I.A., M.S.A., Pittsburg, Pa. A Lecture to Seminarians. Pp. 23. (Illustrated.) 1918.

Mr. Comes is a practical architect. He has devoted his energies for many years to a study of the relation of art to religion, in the service of the Church. It has, moreover, been his good fortune to be able to carry out, in the actual building of numerous ecclesiastical structures, the principles of the art thus applied and to test their value under present conditions. For it is a problem how far the modern architect of Catholic churches is justified in adopting standards that have entered into the magnificent works of art in the past, for the creation of similar works to-day. The fundamental canons of beauty and of construction have not indeed changed; they are based upon permanent laws of order and harmony on the one hand, and upon the church as a symbol of sacramental rite on the other. But the developments in the uses of material, and of customs in the application of ritual to varying conditions of place, call for changes of method in both construction and symbolical interpretation. In the matter of church building in America we have enthusiasts who will insist that a church of the golden period of ecclesiastical architecture that is considered perfect in style, whether Gothic or Romanesque, is the proper model in every detail for a perfect church to-day. Any deviation from such a model they hold to be a violation of the principles of beauty and truth in art. But the builder who uses stone and wood is of necessity obliged to adopt a form and method of construction which become indifferent or faulty where iron, or cement, is employed with equal attention to fundamental principles. The other extreme is that of the builder who ignores entirely the Catholic purpose or liturgical tradition, and looks solely to adaptability and the so-called practical purpose of construction. He regards the church not as a symbol of truth and beauty, but as a meeting-house that may follow any style of beauty.

The chief merit of Mr. Comes's work is that he recognizes the wisdom of avoiding both of these extremes in church building and adornment. To bring this to the attention of our clergy and especially to students in the seminaries is the purpose of the present brochure, the format of which is itself a commendation of the author's taste.

It is written in the form of a lecture addressed to theological students, and explains first the importance of the study of ecclesiastical art to the priest, not merely on the ground of the requirement to build churches but as a matter of personal culture and influence as well. From the consideration of the utility of this study the writer passes on to the necessity of it for the great majority of our priests, who are apt to be called upon to exercise practical judgment in the construction of churches under their own direction. The question of cost is dwelt upon with emphasis, and the author shows that expensiveness is not essential to the erection of a church of true and beautiful style. His suggestions as to the proper employment of professional talent are equally useful. The subject deserves the special attention of our junior aspirants to pastoral responsibility who may be called upon to undertake the building and decoration of a church. The illustrations are of varied types and give a fair idea both of Mr. Comes's own work as a designer of churches, and of what is practicable in our cities and towns.

DE ARCA FOEDERIS. Dissertatio Archaeologico-historica Veteris Testamenti, delineationibus ornata, pro Gradu Doctoratus in Facultate Theologica Friburgensi obtinendo a P. Gaudentio Orfali, O.F.M. exarata. Parisiis: sumptibus A. Picard. 1918. Pp. 112.

As a contribution to the interpretation of Old Testament history, Fr. Orfali's dissertation fills out a void in Catholic Biblical commentary. Critically, the matter has been treated by such scholars as Poels in *Le Sanctuaire de Kitiath-Jearim* and *Examen Critique de l'Histoire du Sanctuaire de l'Arche* (Louvain 1894 and 1897), and less exhaustively by the Jesuit commentators in their large series; also by Vigouroux, more or less exhaustively. Among the higher critics the subject has received somewhat fuller attention, notably by men like Cheyne and the German scholars. Fr. Orfali reviews their positions, and in refuting the assumptions of writers who see in the Ark of the Covenant nothing more than a continuation or repetition of the pagan custom of nomadic tribes to conserve a sacred shrine as the representation of the mysterious presence and power of the Divinity, closely holds to the arguments previously advanced by Catholic scholars. He takes for granted the Mosaic origin of the "Arca Foederis" of which there is mention in the Bible. The difficulties advanced by Cheyne—to wit, that the Septuagint and Vulgate translators fail to interpret the Hebrew *B'rith* — are passed over. And if, as we may assume, the original records of the Pentateuchal account were largely transmitted in cuneiform writing or kindred characters, it is futile to lay stress upon a difference of expression

which in one case stands for "Covenant" and in another for "Tables of Law", since the fundamental notion remains the same.

The best feature of the dissertation lies in its accurately describing, by a comparison of the Biblical records, and contemporary history of Assyrian and Egyptian peoples, the form of the Ark of the Covenant with its appurtenances. The second part of the painstaking study is devoted to the tracing of the history of the Ark from its construction in the desert, its entrance into Canaan, its position at Silo, among the Philistines, to its deposition in Cariathiarim and its ultimate disappearance with the destruction of the Temple. Here the author takes issue with Dr. Poels, who holds that it was the neglect of worship at Cariathiarim that led to the oblivion and loss of the sanctuary. Dr. Orfali thinks it is probable that the Ark not only was transferred at times to Maspha and Galgala, but that it was kept with reverent care at Cariathiarim until its final translation to Sion. He does not offer any definite solution of its ultimate fate, however. The third and last part of the treatise deals with the national element of the Ark in the theocracy. It was the central object of the Holy City and at the same time the heart of the strength of Israel, where the God of Hosts made Himself manifest to His people, in battle as in peace. With the invasion of the Chaldean armies it disappears from the history of the Chosen Nation.

TWO CROWDED YEARS. Being selected Addresses, Pastorals, and Letters, issued during the first twenty-four months of the Episcopate of the Most Rev. George William Mundelein, D.D., as Archbishop of Chicago. Foreword by the Right Rev. Francis C. Kelley, D.D. Chicago, Extension Press. 1918. Pp. 863.

In time this collection will become valuable for the local history of the Archdiocese of Chicago, as it presents a comprehensive survey of the activities of the new Metropolitan in the first two years of his incumbency. *Two Crowded Years* is a title well chosen, for the activities of the alert Archbishop were, indeed, numerous and manifold. A ready grasp of the situation, a quick response to the urgent needs of the time, a chivalrous spirit of enterprise, are reflected in the various utterances and documents contained in the volume. In harmony with the demands of the times, Patriotism and Social Service are the outstanding topics. The language is terse and plain; there is no attempt at oratorical effect; but in every line we discover a note of singular earnestness and profound religious zeal.

The Foreword has many excellent points and betrays a master of English style. It bears eloquent witness to the popularity of the Archbishop in his new field of labor, to which he came a perfect

stranger, but where he was received with open arms and great cordiality. It would improve, however, if its eulogistic statements were somewhat toned down. The profits accruing from the sale of the book will go to the support of a poor school of the diocese.

DE REVELATIONE PER ECCLESIAM CATHOLICAM PROPOSITA. Auctore P. Fr. Reg. Garrigou-Lagrange, O.P. Vol. II. J. Gabalda, Paris. 1918. Pp. 482.

The second instalment of this learned work, reviewed in a previous issue, has made its appearance with great dispatch, but for all that shows no traces of hasty composition or careless get-up. For *errata*—of which the volume has the ordinary allotment—one must make generous allowance in these troubled times, when it becomes increasingly difficult to obtain skilled labor of any kind.

The present volume deals with the divine origin of Christianity and its concrete expression, the Catholic Church. It brings the apologetic part of fundamental theology to a happy conclusion. The treatise on the inner constitution of the Church and the exercise of its doctrinal authority would come under the dogmatic part and is not included in the present scope of the author. In some instances the author has inverted the usual order, but, as this affects but slightly the exposition of the matter, there will be few to quarrel with him on this score, whilst many may regard it as an improvement.

Again here, as in the preceding volume, generous attention is devoted to the refutation of modern errors. A searching analysis is made of Modernism and Harnack's theories of the beginnings of the Church. These questions are ably handled, not in the accustomed textbook fashion, but with a wealth of detail and a scientific thoroughness that begets confidence. Even long since exploded theories, such as Guenther's, Frohschammer's, Huet's, and others, come in for a fair share of the discussion.

There are no points in this department of theology over which it would be profitable to enter into any controversy. It is sufficient to have signalized the excellent didactic qualities of the work and to have called attention to the superiority of its method and its scholarly thoroughness. C. B.

EIGHT-MINUTE SERMONS. By the Rev. William Demou, D.D. Two volumes. Benziger Brothers, New York, Cincinnati, Chicago. 1918. Pp. 288 and 289.

Practically all speakers agree that it requires a greater mental effort to write a brief, than a diffuse, discourse. There are so many pitfalls

to be guarded against. The desire for brevity may create obscurity. The wish to present only what is essential may produce shallowness. The endeavor to lop off what is superfluous and purely ornamental may result in a jejuneness of treatment which repels. It would be untrue to say that the author has, in every case, escaped these dangers; yet he offers a very useful and instructive series of discourses, which will prove very welcome to his fellow-laborers in the Lord's vineyard.

Every sermon in the two volumes can, without undignified hurry, be delivered within the time limits stated. And each one of these sermons conveys some important doctrinal message or inculcates some edifying moral lesson. They draw their inspiration from a genuine love of souls and zeal for the word of God. Plain in diction, terse in expression, direct in address, they will readily appeal to our average churchgoers and move their hearts.

Literary Chat.

It is gratifying to learn that Father Scott's excellent little volume, *God and Myself*, which was reviewed some months ago in these pages, is meeting with the warm and far-reaching appreciation which it so richly deserves. Almost three score and ten thousand copies have been already circulated. Its success is based on the inherent merits which have been previously noticed, namely, its comprehensive presentation of the religious problem (the relation of man to God), its logical method (with which the various parts and aspects of the problem are set forth and reasoned out), its transparent thought, conveyed through a lucidly simple style, and not least, the spirit at once kindly and firm, considerate and candid, which pervades its exposition of religious truth (New York: P. J. Kenedy & Sons).

To be able to tell stories to little children in such wise as to hold their attention—amuse or instruct them; or better, do both at once — is a gift rather than an art, a gift or an art that is a decided asset in a priest. Most persons, however, even though not thus gifted, can acquire a certain facility in story-telling, if they are willing to take the pains. One means to the end is, of course, the reading of good models, whereof there is happily a considerable supply. A recent accession to the list is issued by the American Book Co., New York, under the title, *Happy Tales for Story Times*. The neatly printed and brightly illustrated little volume is compiled by Misses Eleanor and Ada Skinner from collections of the best story-tellers. It comprises animal tales (7), grandmother's tales (6), tales of Christmas (4), folk tales and fables (7), and wonder tales (6). Not every story in the collection, it is needless to say, will please or can be told by everybody; nevertheless the collection as a whole is a good one and, besides, is meant in the first place not as a practice book for grown-ups, but as a supplementary reading book for the little ones. This is likewise true of the abridged edition of that classic of stories, *Alice in Wonderland*, arranged by Clifton Johnson and issued by the same publishers.

The Bible, but particularly the Life of our Lord, must always be the main source and inspiration of the story that is to influence permanently the character of the child. Countless writers have striven to adapt the

Divine Story to the capacity of small children. The latest essay toward this end is comprised in a slender booklet adapted by G. M. Sheldon and bearing the title *The Greater Value*. As Father Martindale notes in his brief Foreword, the narrative is marked by sincerity, simplicity, and a true knowledge of the Faith — the essentials of such a story. The illustrations by Gabriel Pippet are particularly happy (New York: P. J. Kenedy & Sons).

The Sisters of St. Joseph, of the Philadelphia Diocese, have compiled a booklet entitled *The Objective Teaching of the Holy Sacrifice of the Mass*. It consists of a series of graded questions designed to accompany the four charts which were previousy prepared by the same Religious with a view to aid children in visualizing the Holy Sacrifice. The questionnaries thus supplementing the charts seem to suggest every conceivable aspect of the Mass and are admirably fitted to afford the children an intelligent appreciation of the Sacred Mysteries (Philadelphia: The Dolphin Press).

The *Dissertatio* submitted by Father Aurelius Borkouski, O.F.M., J.C.L., to the Faculty of the Catholic University, Washington, entitled *De Confraternitatibus Ecclesiasticis*, deals with every kind of confraternity approved by ecclesiastical law or custom. Their origin, erection, government, property rights, relations with the bishop and pastor, indulgences, all the aspects with which the clergy particularly should be acquainted, are set forth in a clear, simple Latin style. The pertinent literature is also catalogued (Washington, D. C.: The University Press).

Father Alban Goodier, S.J., has already made many friends among the readers of devotional literature, and his *School of Love* and other essays, recently published at the Examiner Press of Bombay (India), make a valuable addition to the interpretation of the religious and spiritual life. The essays on Loneliness, Prayer, Trouble, Friendship, Woman, and Courage reveal a deep understanding of human nature and the struggles which the soul must face to gain the victory over matter. At the same time they are thoroughly practical and make the way to perfection easy through intelligent counsel. The little volume offers delightful as well as edifying and instructive reading. (Jos. Ign. Fonseca: Examiner Press, Bombay, India.)

The well-known Franciscan Father Agostino Gemelli makes an important contributiton to the war literature of Europe in his *Principio di Nazionalita e amor di Patria nella Dottrina Cattolica*. The booklet of one hundred pages is published at Turin, where the author is professor at the State University. It examines the origin and development of the idea of nationality, its central import, the physical and psychical factors that enter into the national spirit and create love of country or patriotism. The author sharply distinguishes between national spirit and national autonomy and shows the difficulties of applying the national and patriotic aims by the principles of morality and justice. The writer is opposed to the idea of a German Central Europe, and offers his suggestions to students of social and political economy on the sole ground of a contribution to the philosophy of Christianity as opposed to that of paganism. The latter is represented by the present political and diplomatic claims of national and territorial rights on which a false patriotism is being constructed and strengthened. (Torino: Libreria Editrice Internazionale.)

The most faithful mirror of the social customs of the past are the comedies of the time. They reflect the minor details of life, which are neglected in other literary productions. They give us glimpses, true, though distorted, of the home life and the more familiar aspects of the daily round of existence. Dr. Georgia Williams Leffingwell was well advised in her efforts to reconstruct the social life of the Romans from the comedies of Plautus and Terence. (*Social and Private Life at Rome in the Time of Plautus and Terence*. New York, Columbia University.) The author has done the work well and given us a charming and interesting mosaic of the daily doings of the masters of the

world. Little touches add color and graphic vividness to the picture.

In his novel entitled *Luis*, Pierre Lhande (Paris, Librairie Plon) handles a very vital problem. He treats of the responsibility of parents who delegate the important task of educating their children to persons with whom they are but superficially acquainted. The author portrays with a relentless pen the mischief which is done by such unpardonable indifference. No one will deny that the topic is a very timely one. Parents should read this book, and their eyes would be opened. The story is true to life and free from exaggeration. The end is tragic, but leaves us with a faint glimmer of hope that the wrong done may yet be righted.

If we are looking for another proof of the flourishing condition of religious life in France, here it is. *Taches Ideales* (Mgr. Tissier, Evêque de Chalôns, Paris, Pierre Téqui), a collection of discourses and allocutions, give evidence of the lofty aspirations of the Catholic soul of France. A bishop that dares to propose such a program of action to his flock must have vast intellectual and moral resources at his disposal and must be convinced of the willingness of his people to make heroic sacrifices. These discourses do not deal with war problems only; they are concerned with the wider question of religious and social regeneration. The outlook is broad and the tone elevated.

Trois Prêtres Soldats (Pierre Lhande. Paris, Gabriel Beauchesne) is a simple narrative of noble heroism. Its pages glow with deeds that cannot be forgotten. We may regret that France put its priests on the firing line; but it always will be a matter of supreme joy that these priests lived up to the highest standards of military heroism and yielded to no one in courage and devotion. The three priests whose brave actions and courageous death the author describes are shining models in this respect. Pathos and tragedy mark every line in this absorbingly interesting book.

The *New Medieval and Modern History* by Professors Harding and Hart is on the whole one of the best textbooks on the respective periods. It goes without saying, of course, that a non-Catholic writer can treat neither the Middle Ages nor the Reformation quite objectively, so that we must not be surprised to find in the work occasional misstatements, to say nothing of evidences of a tone of feeling begotten more of misinformation than of prejudice. Nevertheless there prevail throughout signs of an intention and an effort to deal fairly and squarely with the more or less delicate questions. The manual (a goodly volume, by the way, containing some eight hundred pages) has just passed into a "revised edition". The *revision* is hardly discoverable, but there is an *enlargement* of thirty pages devoted to the present war. The book is well mapped, illustrated, indexed, and furnished with bibliographies which, though otherwise ample, mention very few Catholic authorities (New York: The American Book Co.).

Two little books which should prove helpful in priestly ministrations are *First Spiritual Aid to the Sick* and *Prayers for Our Dead*. Both have been compiled by Father Thomas McGrath, the author of a *Catholic Soldiers' and Sailors' Companion*, and are neatly published by Benziger Brothers. *First Spiritual Aid* contains the Latin text, with English translation in parallel columns, of the Ritual prayers accompanying the administratiton of the Sacraments to the sick, and the other devotions appointed for such occasions. The book is, in fact, a handy *vade mecum* for sick calls.

Prayers for Our Dead contains likewise in convenient form services for the dead taken from the Missal and other approved sources. To have both text and translation in such a practical shape should be welcomed by both priest and people.

As, standing on the shore, one watches the flotsam of war books continuously casting itself upon the sands, now and again one catches the shape or the glint of a thing that

looks as though it were worth saving from the debris. Such is the volume by the Abbé Wetterle which, in the English translation made by M. George Lees (Officier de l'instructiton publique), bears the arresting title, *Behind the Scenes in the Reichstag.* The Abbé Wetterle is described by his Academician friend, M. René Doumic, as "thick-set, strong in the back, square-shouldered and round-headed" —all of which designations go to show that the doughty Abbé, who, besides being the editor of a decidedly aggressive paper, the *Journal de Colmar,* and the author of several volumes other than the one just mentioned, spent sixteen years as deputy from Alsace-Lorraine in the German parliament. In this book he tells how he came to enter political life, and what befell him therein.

The chief interest of this narrative lies in his pen-pictures of his fellow-members and in the descriptions of the intricate mazes and devious paths of political lobbying and intrigue. Needless to say, the story is clever—rich, rare, and racy; it ripples with occasional humor, and sparkles everywhere with wit that penetrates and stings. Some of the sketches thrown off on the wing would be a joy to a cartoonist—a Cruikshank, or a MacDougal. For instance, Arendt is portrayed as having "the appearance of a tobacco jar perched on two matchsticks and surmounted by a deformed lemon" (p. 78). While Müller is pictured as "a tall skinny fellow, with sparse beard and mocking eye; having the appearance of a faun". And so on of the rest. Of course, such caricatures are cheap and one might be curious to know just how the victims would portray the author. At any rate, the plucky Alsatian Abbé possesses the courage of his convictions and knows how to roll up his sleeves in their defence (New York: George H. Doran).

The future history of the war will not be told by language, spoken or written, only. Pictures and monuments will be the more enduring memorials — photographs, paintings, drawings of the ruined churches and the dwelling places of the living, together with the sepulchres of the dead. An effort to contribute to these memorials is embodied in a quarto album entitled *La Terre Sacrée,* issued by Bloud & Gay, Paris. The half-tone prints are reproductions of original drawings by Fernand Combes. Each is accompanied with a descriptive text by José Roussel-Lepine. There is to be a series of these albums. The initial number depicts scenes from the battlefields of the Marne, Chambry, and Barcy, and is introduced by Mgr. E. Marbeau, Bishop of Meaux.

"Making the world safe for democracy" has become the phrase to conjure with. But the world will never remain safe for democracy unless Christian principles pervade the minds and the lives of the *demos,* the people. It is this sufficiently obvious, though imperfetly recognized, fact upon which the *American Academy of Christian Democracy* has been founded. Located for a time at Wilmington, North Carolina, it has now established its central house at Cincinnati, Ohio, where it opened its fall courses on 24 September. Under the direction of Father Peter E. Dietz, aided by the White Cross Nurses, its aim is to train lay women to become social workers — workers among the poor, the suffering, the unfortunates.

The course of preparation comprises lectures and recitations on Social Science, Political Economy, Charities and Social Service, Parliamentary Law, Sanitation and Practical Nursing, Physical Culture, Office Work and Registration of Case Work, and the Fundamentals of Christian Philosophy. There is also provision for lectures by representatives and organizers of social movements, which field work is obtained through affiliation with the Council of Social Agencies, Associated Charities, the Bureau of Catholic Charities, Juvenile and Domestic Relations Court, Attendance Department of Public Schools, and other charitable and philanthropic organizations.

The foregoing program shows that the institution is well organized to prepare Catholic lay women to become professional social workers as well

equipped technically as are their non-Catholic sisters in the field, women who will bring to their work of beneficence the spirit of Christian charity which no mere secular training can impart. Preference is given to women between the ages of twenty-one and thirty-five and to those who have had at least the equivalent of a high school education. It goes without saying that the American Academy of Christian Democracy fills a need in our Catholic social life—one therefore in which the clergy should be particularly interested. The terms of entrance and residence are eminently reasonable (Strattuc Avenue, Ault Park, Cincinnati).

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Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE MYSTICAL LIFE. By Dom S. Louismet, O.S.B., author of *The Mystical Knowledge of God*. P. J. Kenedy & Sons, New York. 1917. Pp. xxiv—128. Price, $1.10 (postage extra).

DE CONFRATERNITATIBUS ECCLESIASTICIS. Dissertatio Judicio Facultatis Theologicae Universitatis Catholicae Americae Septentrionalis submissa tamquam scriptum publici periculi experimentum ad Doctoratum in Jure Canonico obtinendum. Fr. Aurelius L. Borkowski, O.F.M., J.C.L., Filius Almae Custodiae Terrae Sanctae. Universitas Catholica Americae, Washingtonii, D. C. 1918. Pp. 136.

THE SCHOOL OF LOVE and other Essays. By the Rev. Alban Goodier, S.J. The Examiner Press: Bombay. 1918. Pp. 148.

THE TRUE APOSTOLATE. From the French of Dom J. B. Chautard, Abbot of Sept Fons. By Rev. Ferreol Girardey, C.SS.R. B. Herder Book Co. St. Louis and London. 1918. Pp. 195. Pr. $1.00.

THE GREATER VALUE. By G. M. M. Sheldon. With a Foreword by C. C. Martindale, S.J., and pictures by Gabriel Pippet. P. J. Kenedy & Sons, New York. Pp. 50. Price, $0.55 (*postage extra*).

CODIFICATIONIS JURIS CANONICI Recensio Historico-Apologetica et Codicis Piano-Benedictini Notitia Generalis doctrina ad studium novi Codicis Canonici propaedeutica. P. Joseph Noval, O.P., Textus Canonici in Pontificio Collegio Angelico Antecessor et Commissionis pro Codificatione Consultor. Desclée & Socii, Romae. 1918. Pp. 80. Pretium: lib. 2.

EL CÓDIGO CANÓNICO o Descriptión y Resumen del Codex Iuris Canonici. Por el R. P. Juan Postitus, Misionero Hijo del Inmaculado Corazón de María, Doctor en ambos Derechos y Director de "Ilustracion del Clero". Tercera edicion. Con licencia eclesiastica. Editorial del Corazón de María, Madrid o Barcelona. 1918. Pp. 173.

PERCHÈ I FEDELI CONOSCANO LE PRINCIPALI DISPOSIZIONI DEL "CODEX JURIS CANONICI" (dalla Lettera Pastorale dell'Episcopato Salernitano-Lucano, per la Quaresima 1918). R. Stab. Tipografico Francesco Giannini & Figli, Napoli. 1918. Pp. 41. Pr. 1, L. 25.

IL FONTI DEL DIRITTO CANONICO PRIMA DELLA CODIFICAZIONE. Francesco Bersani. Desclèe e C., Roma. 1918. Pp. 93. Prezzo, 2 L.

HISTORICAL.

BEAUMARCHAIS AND THE WAR OF AMERICAN INDEPENDENCE. By Eilzabeth S. Kite, Diplôme d'instruction Primaire-Supérieure, Paris, 1905; Member of the Staff of the Vineland Research Laboratory. With a Foreword by James M. Beck, author of *The Evidence in the Case*. Two volumes. Illustrated. Richard G. Badger, Boston. 1918. Pp. 308 and 306. Price, $5.00 a set.

NEW MEDIEVAL AND MODERN HISTORY. By Samuel Bannister Harding, Ph.D., Professor of European History, Indiana University. Based upon the author's *Essentials in Medieval and Modern History* prepared in consultation with Albert Bushnell Hart, LL.D., Professor of Government, Harvard University. Revised. (*Essentials in History.*) American Book Co., New York, Cincinnati, Chicago. 1918. Pp. xvi—804. Price, $1.60.

STUDIES IN HISTORY, ECONOMICS AND PUBLIC LAW. Edited by the Faculty of Political Science of Columbia University: *The Land Tax in China*. By Han Liang Huang, Ph.D. Pp. 180. Pr. $1.50. *Use of Factory Statistics in the Investigation of Industrial Fatigue*—A Manual for Field Research. By Philip Sargent Florence, M.A., Ph.D. Pp. 160. Pr. $1.25. *Australian Social Development*. By Clarence H. Northcott, Ph.D. Pp. 281. Pr. $2.50. Longmans, Green and Co., New York (London: P. S. King and Son). 1918.

P. BERNARD VON LIMPACH UND DIE ANFÄNGE DER KIRCHE IN ST. LOUIS. Von Johannes Rothensteiner, 1911 N. Taylor Ave., St. Louis, Mo. Pp. 30.

OUR SERVICE FLAG. Memorial Day Address. By the Rev. John Rothensteiner. 30 May, 1918. Pp. 4.

THE MISSOURI PRIEST ONE HUNDRED YEARS AGO. Address of the Rev. John Rothensteiner at the observance of Missouri's Centennial Celebration, at Columbia, Mo., 8 January, 1918. Pp. 8.

MISCELLANEOUS.

ALICE'S ADVENTURES IN WONDERLAND. By Lewis Carroll. Edited by Clifton Johnson. Illustrations by John Tennial. American Book Co., New York, Cincinnati, Chicago. 1918. Pp. 154. Price, $0.60.

HAPPY TALES FOR STORY TIME. By Eleanor L. Skinner, Teacher of English, North High School, Columbus, Ohio, and Ada M. Skinner, St. Agatha School, City of New York. American Book Co., New York, Cincinnati, Chicago. 1918. Pp. 180. Price, $0.64.

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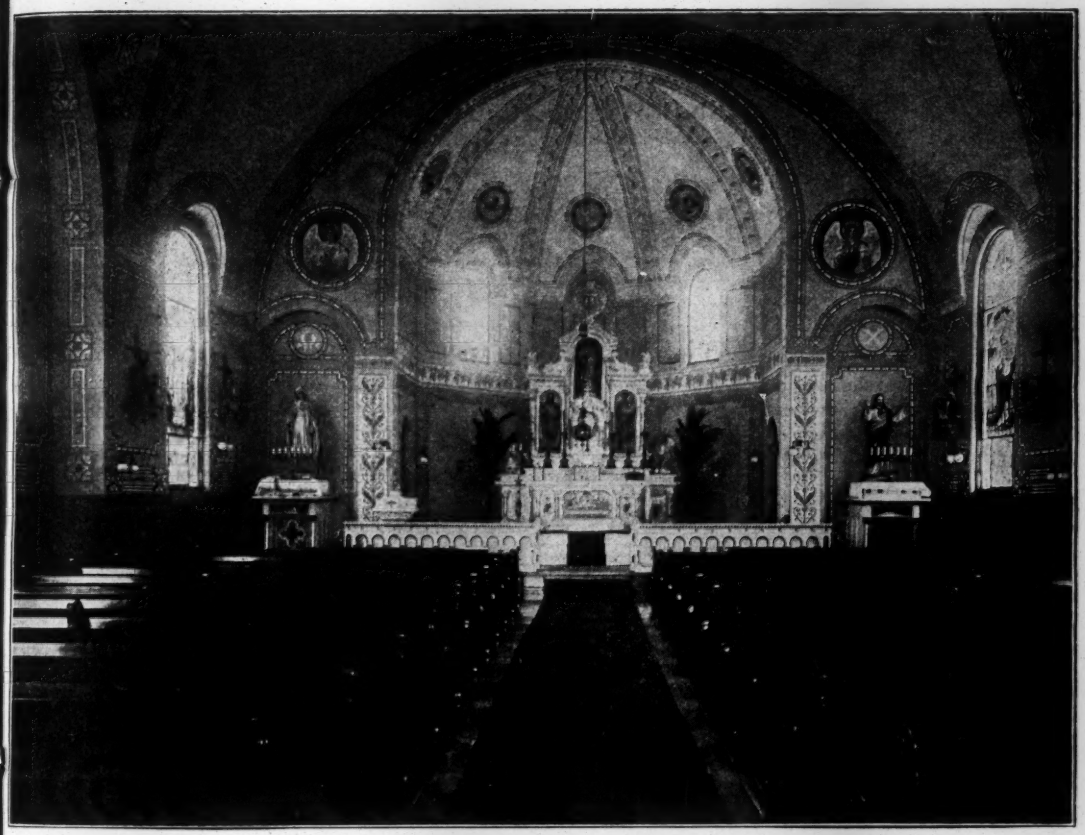

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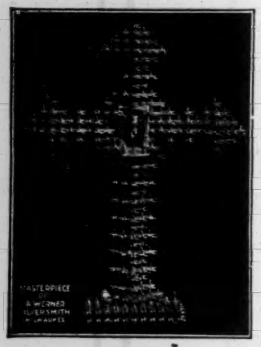

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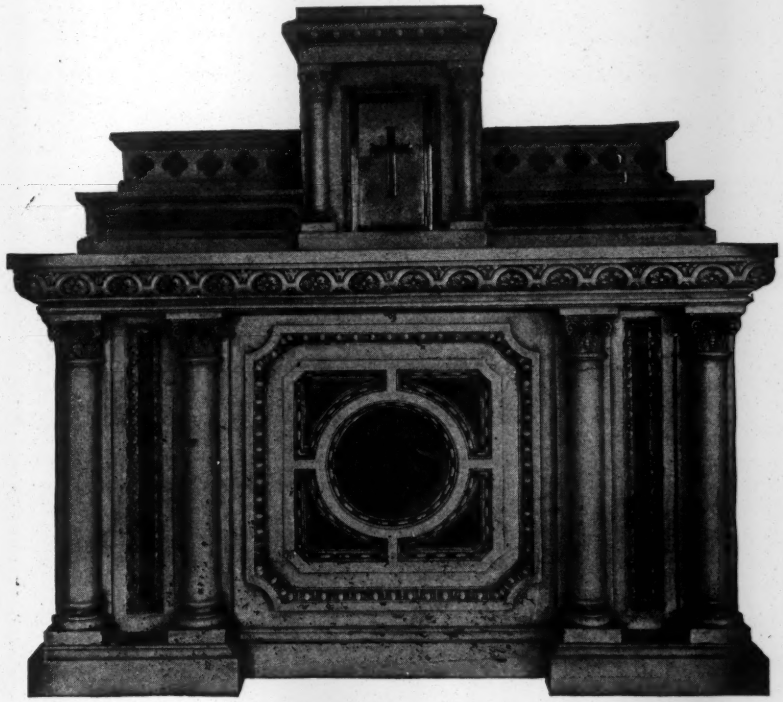

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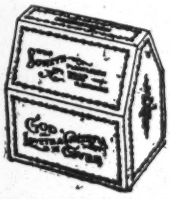

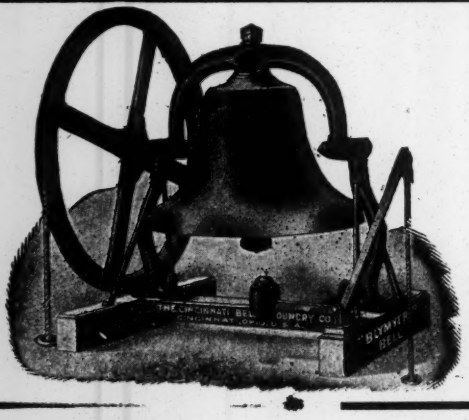

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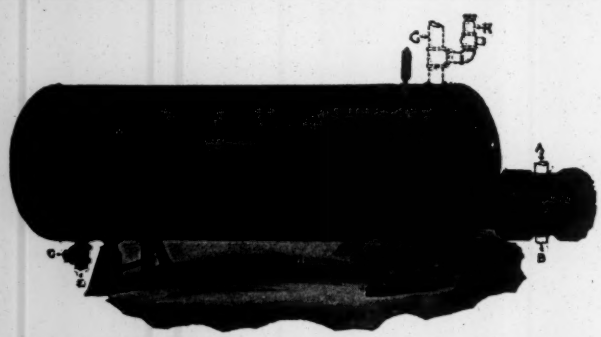

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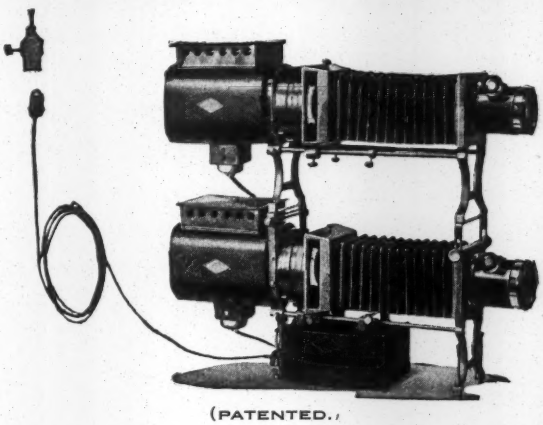

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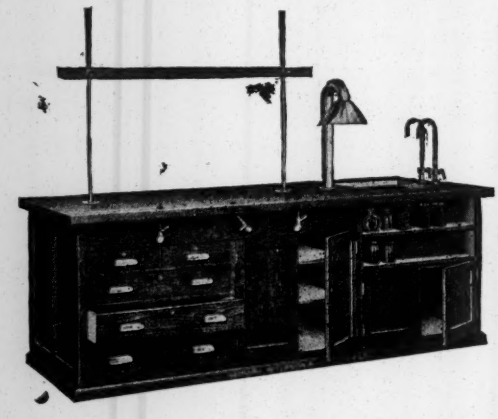

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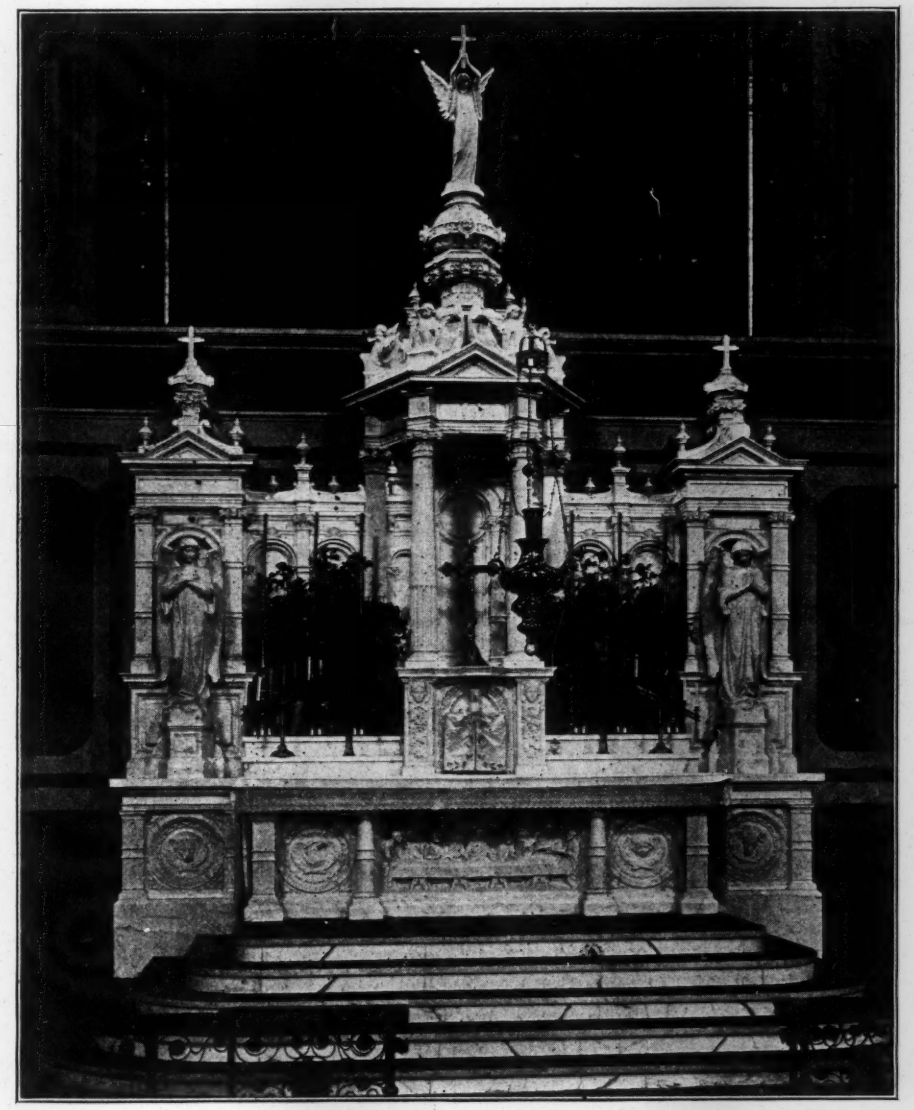

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Recently a writer in the REVIEW suggested that the building of Chapels or Churches in the out-of-the-way places might be sometimes a "mistake." His point was that such buildings attract Catholics to settle around them, and perhaps take them away from church and school elsewhere.

What about those already settled? The Catholic Church Extension Society does not concern itself about places **WITHOUT CATHOLICS.** It **DOES** concern itself about places where there are from eight to fifty Catholic families ***without a Church in which to hear Mass and receive instructions.***

IT HAS FOUND AND HELPED APPLY THE REMEDY TO ABOUT SIXTEEN HUNDRED SUCH PLACES.

Over two thirds of these little missions are growing and some are parishes with resident pastors already.

Ask the Bishops of Lead, Baker, Corpus Christi, Dallas, Great Falls, Helena, etc., etc., etc., etc., or the Archbishop of Oregon, in how many cases did they find the building of Catholic Churches for churchless communities a "mistake."

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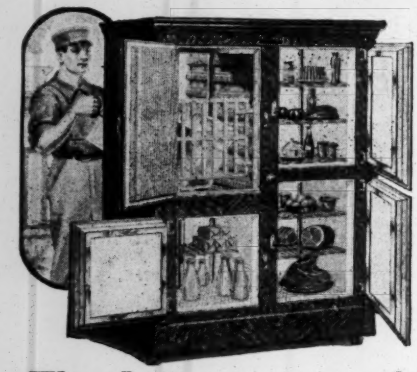

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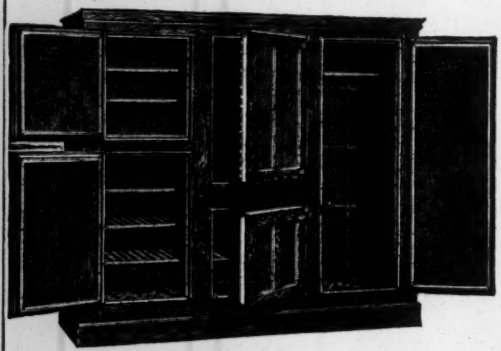

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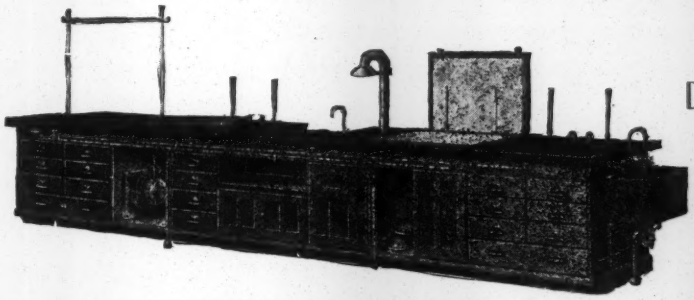

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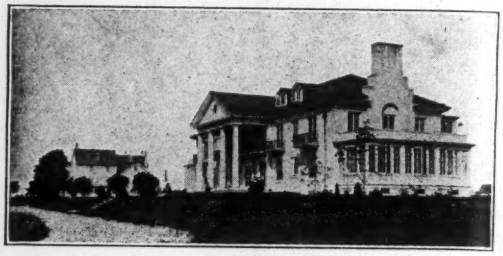

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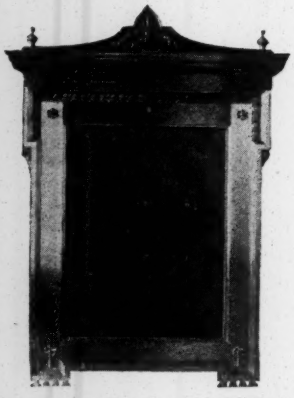

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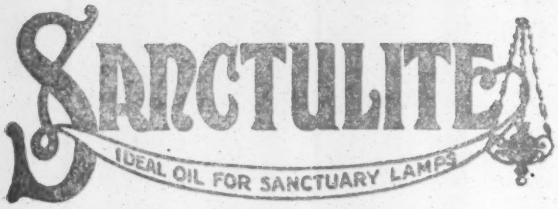

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The following letters are from the Wichita Diocese, where permission has been given to use electric light:

"SCHULTE, KANSAS, *Aug.* 9, 1918.

"MY DEAR MR. MULLER-THYM:

Your POCO is working with the perfection of a clock. I am using the new spindle. I believe that you have solved the great question of the sanctuary light.

I enclose check, etc.

Yours sincerely, (Signed) E. COOLEN."

"DEAR BERNARD: *July* 7, 1918.

Will you allow me to return to you your POCO fixture? At a recent interview with our bishop he gave me permission to use electric light. Your POCO has been a great success and if it were not for this permission to use electric light I surely would continue the use of your POCO.

Sincerely, ————————"

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We have not the permission to name the writers of the last two letters from the Wichita Diocese. They acknowledge the success of POCO.

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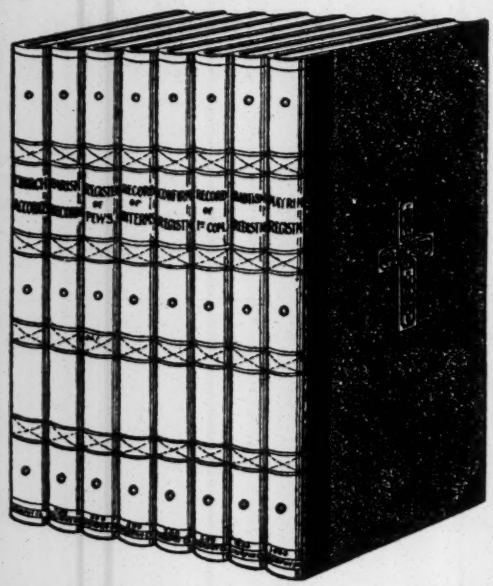

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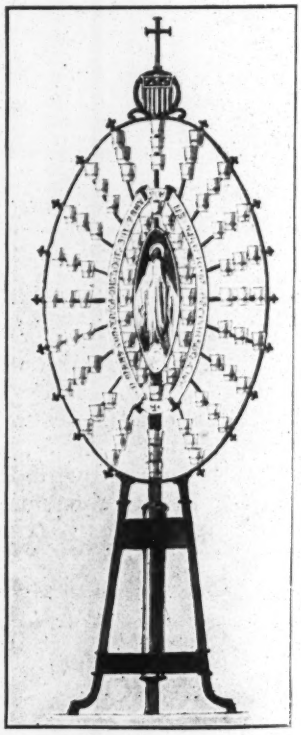

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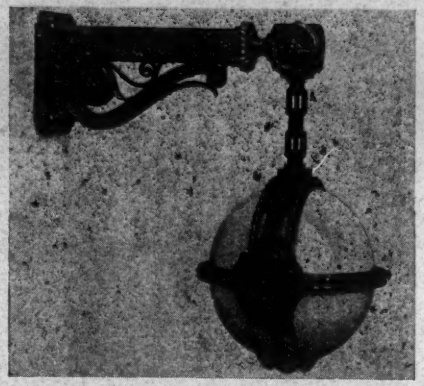

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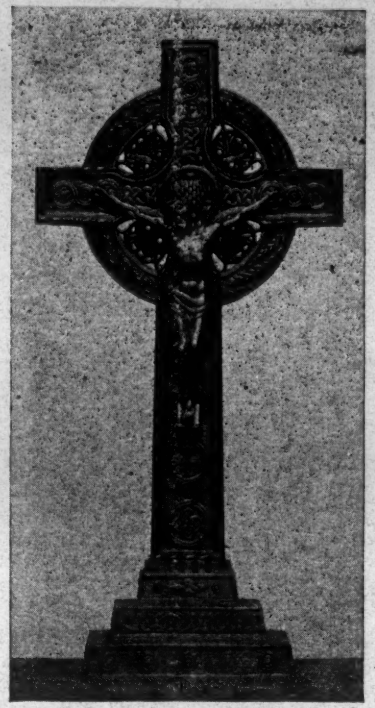

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